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CHRONICLE

Home Review of the Week.—The Nebraska Republican State Convention adopted resolutions demanding a downward revision of the tariff and urging the use of the veto by President Taft if Congress does not carry out the pledges made by the Republican National Convention of a year ago.—Those in charge of the Hudson-Fulton celebration to be held in New York the coming autumn have received word that the French Cabinet has decided to send a battleship squadron, in command of an Admiral, to represent France on that occasion.—Emperor William instructed Ambassador Hill to inform the Government of Washington that Grand Admiral Von Koester will represent Germany at the same celebration. A German squadron consisting of the most modern ships of the navy, with a flag officer in command, will take part in the naval review.—The Tariff bill as reported by the conferees was submitted to the House by Chairman Payne and ordered printed in the *Congressional Record*. Mr. Payne claimed that the bill showed a marked decrease in rates on necessities of life and an increase on some of the luxuries. After a day's discussion the conference report was passed by the House, the vote being 195 to 183. Two Democrats voted with the majority and twenty Republicans with the minority. Twenty-six Republicans at one time or another during the preliminary voting went on record against the bill, which is said to be not entirely acceptable to a single member of the House. The bill is now with the Senate, and the present expectation in Washington is

that the measure will pass that body in four or five days. Those who understand how thoroughly informed the President is on all its provisions predict that he will sign the bill at once. The bill will take effect "on and after the day of its passage."—Orville Wright met the last of the Government's requirements in the test of his aeroplane by flying five miles out and five miles back, carrying a passenger, Lieut. Foulois, and at an estimated speed of forty-two miles an hour. According to contract the Government will pay the Wright brothers \$30,000, \$25,000 for the aeroplane used in the tests and a ten per cent. bonus of the purchase price for each mile gained in the test above the required rate of forty miles an hour. On August 1, Wilbur Wright left Washington for his home in Dayton for a week's rest preparatory to beginning a course of instruction of the Signal Corps' officers in operating the aeroplane.

Panama and the State Department.—Panama's attitude in failing to take proper notice of the maltreatment of American citizens within her borders during the last two years and a half irritated the United States Government to the point of insisting upon the prompt settlement of these cases to the satisfaction of the state department. Apparently reliable testimony showing unprovoked assaults and rough treatment of American citizens, including naval officers, had been presented to the Panama Government with a view of obtaining proper apology, punishment of the offenders, compensation for injury or death, and police reform, but long to no purpose. At last satisfactory replies have been received

from Panama, and steps will be taken to comply with the demand for indemnity.

M. Jusserand and American Investments.—Considering that he is a diplomat, M. Jusserand, Ambassador from France to the United States, spoke with surprising freedom to reporters who interviewed him just before he sailed for a visit to France last week. Asked about the failure of J. Pierpont Morgan to carry out his project of listing United States Steel securities on the Paris Bourse, he said:

"Under the circumstances I believe that the attempt was ill-advised. France is in a state of unrest over what the United States is going to do about the tariff. It is not a question of give and take with France. All France asks is that her products be admitted to this country under a reasonable tariff schedule. France is a great producing country and requires vast capital in her enterprises. She produces and manufactures great quantities of necessities and luxuries which the people of the United States want. It is not reasonable to suppose that France, if shut out from this market by prohibitive or unreasonable tariff restrictions, would be willing to invest her money in American industrial enterprises."

Canadian News.—Mr. Benjamin Prince, a French Canadian Catholic, formerly a member of the Northwest Territories legislative assembly, has been appointed a member of the Senate to fill the vacancy caused by the death of the late Senator Verley, of Wolseley, Saskatchewan. The new senator is a pioneer of the Battleford district and one of the leading merchants of the town of Battleford. When the Laurier party came into power in 1896 the Senate was overwhelmingly Conservative; but now, after the lapse of thirteen years during which none but Liberals have been appointed to succeed deceased members, there are only twenty-one Conservatives as against sixty-three Liberals in the Senate.—The annual fair at Regina, the capital of the province of Saskatchewan, was sadly interfered with last week by a forty-eight hour downpour of rain.—A year's time is allowed, after the passing of an act by a provincial legislature, for consideration of any question as to its disallowance by the federal government in Ottawa. Petitions have been received asking that the hydro-electric power act passed at the last session of the Ontario legislature be disallowed. The Ottawa Government, following the usual procedure, has requested the Ontario Government to state the reasons why this act should not be disallowed. On receipt of the Ontario Government's reply the question of disallowance will be considered by the Minister of Justice. Those who are in touch with the Ottawa Cabinet think that the federal government will follow the line of policy enunciated by the Minister of Justice in refusing the request for disallowance of the Cobalt Lake legislation of last year. On a question of provincial policy Ottawa believes in letting, as far as

possible, the electors decide for themselves.—On the subject of infant mortality, very large in Montreal, much is being written in the papers of the province of Quebec. Dr. S. Lachapelle, a specialist in this matter, says that the campaign which has been carried on for the past ten years has reduced infant mortality by almost thirty per cent. He believes that "with feminine education properly understood, and with the perfect understanding which exists among Catholics between the parish priest and the physicians, as for instance at Mile End under the direction of Canon Lepailleur, who is doing splendid philanthropic work, we have a right to expect still more satisfactory results."—Canada's new Transcontinental Railway line is a compromise between Government construction and private enterprise. The eastern section from Moncton (N. B.) to Winnipeg, a distance of 1,804 miles, will be constructed by the Government and leased to the Grand Trunk Pacific Company for seven years free of rent, and thereafter for forty-three years at a rental of 3 per cent. on the cost of construction. The section west of Winnipeg is being constructed by the company, the Government guaranteeing principal and interest on an issue of bonds sufficient to raise 75 per cent. of the cost of construction. Mr. Borden, the Opposition leader in the House, estimated the Government liability at \$193,999,999, but the Minister of Railways reduced these figures to \$97,000,000.

Earthquake in Mexico.—Central Mexico, from the Atlantic to the Pacific and from Querato on the north to Oaxaca in the south, an area of 1,000 square miles, was shaken last week by the most severe earth shocks felt in the region in the last quarter of a century. Chalpancingo was destroyed and Acapulco was partially razed. The quake was severe in Mexico City but did but little damage there. Reports of the loss of life are meagre, but official figures thus far show fourteen killed and more than a score mortally injured.

New Cuban Cabinet.—On Saturday of last week President Gomez accepted the resignation of all members of his Cabinet. On Sunday, before returning to his summer home at Cayo Cristo, he announced the following changes: Señor Lopez Leira will succeed Nicholas Alberdi as Secretary of Government, and Señor Chalons will take the portfolio of Secretary of Public Works in succession to Benito Lagueruela. As Presidential Secretary Señor Pasalodos succeeds Señor Catellanos. The remaining portfolios will be again held by members of the old Cabinet.

Notes From England.—The Miners' Confederation of Great Britain has voted (518,361 to 62,980) in favor of a national strike in support of the Scottish miners who are resisting a reduction of sixpence a day.—The last of the great naval pageants, which for the past few months have been showing the British the extent of Great Britain's sea power, took place Saturday after-

noon in the Solent, where eighteen miles of warships were reviewed by King Edward and Queen Alexandra. Anchored in three main columns, with smaller craft in flanking lines, every ship dressed and newly painted, the fleet presented a magnificent spectacle as the royal yacht Victoria and Albert bearing their majesties, escorted by the Admiralty yachts and the White Star line steamer Adriatic carrying members of Parliament, passed through the lane of ships.—According to late reports made by English surgeons and scientists to the Royal Society of Medicine, there is much doubt as to the cancer-curing power of radium. The reports are based on the cases treated by Dr. Louis Wickham in the Radium Institute of Paris and also on cases under treatment by Dr. Finzi and others in hospitals in London. The radium was used in its bromide form. Results which are beneficial beyond doubt, it is stated, have been obtained so far in Paris only in the most superficial cancer of the face, where the burning effects of radium were followed by repair.

Australian Politics.—The Dreadnought fever is rapidly subsiding, and it is now certain that the total amount subscribed will not reach £100,000, nearly half of this amount being the contributions of about a dozen or less wealthy Australians. The action of Mr. Deakin in offering the Imperial Government a Dreadnought or its equivalent, whatever the latter may be, is regarded as a tactical mistake, and one which will play into the hands of Mr. Fisher at the Federal elections in March next. In fact, it is everywhere regarded as unconstitutional, and will be bitterly opposed by Mr. Fisher in the House of Representatives, in the hope that it may precipitate a dissolution, in which case the defeat of the Deakin Government is inevitable. So far as the Labor party's opposition to a Dreadnought is concerned, they have a sweeping majority of the electors with them.—Statistics published by the Commonwealth Government show that over \$12,500,000 was spent on education by the Australian States in 1908 in 7,500 State schools. The total daily average attendance at the schools for the year was 440,000. The disbursements of the States on University education amounted to \$565,000. It is curious that despite the increase of population there has been a considerable decline during the last few years in the number of children on the registers of the State schools throughout the Commonwealth. In 1901 the average attendance was 450,246. The lowest level was reached in 1906, when the figures were 442,440.

Ireland.—A debate in Parliament on the Irish Estimates confirmed the recent finding of the judges that there was practically no crime in Ireland. Mr. Long, late Unionist Chief Secretary, admitted that the withdrawal of coercion and "the fact that the people had got their way" contributed to peace and order. Agrarian boycotting was the only crime alleged. It was also

charged against the Estimates that the Commissioners of National Education gave special facilities for the acquirement of Gaelic in training colleges and primary schools. Mr. Birrell defended the system, saying: "It is their mother tongue."—The Midland Railway has arranged to connect the main line with the Arigna coal-fields near Collooney, Sligo. This is significant as the railways have so far opposed the development of Irish coal mines, the Great South Western refusing to run a branch to the extensive mines of Castlecomer, Kilkenny.—The Episcopalian Church of Ireland is considering the utility of supporting a number of their churches which are practically deserted. Those that do not pay are numerous and will probably be abandoned. On the Disestablishment, 1870, the majority of their then existing churches were relinquished. This action will limit Episcopalian services to the towns.—Owing to numerous fraudulent substitutions in England and elsewhere, a special trademark has been registered for all Irish-made goods. Japan was exporting Irish linen, France, Balbriggan hosiery, and Irish butter and Limerick ham were produced in England. The new trademark indicates genuine Irish manufacture.—The annual Oireachtas or Language Festival, held in Dublin last week, included literary competitions in prose and verse, story-telling, recitations, dancing, music, two Gaelic plays and the first production of a Gaelic opera.

The Crisis in Spain.—It is difficult to formulate a connected story out of the despatches which have come from suddenly stricken Spain. The last ten years have formed a notable decade of steady progress in the history of that country marked as they have been by rapid expansion of trade following the distressing expenditures in the war with the United States. Political dissatisfaction existed, yet few imagined it strong as recent events have proved it to be. The Riff Coast War, unpopular as it is because thought by many to be waged solely for capitalistic interests, can hardly be the sole cause of the disaffection in many places, of the reported mutinous attitude of the soldiery, and of the fearful atrocities in Barcelona. It has been the occasion of revolution long meditated in Barcelona, which has been known to be the rendezvous of international anarchists and terrorists, who have made the city famous as a hot-bed of such movements by their propaganda, and by bombs and similar outrages. The government had no alternative. It was forced to fight after the provocation of the murder of four Spanish workmen by the Kabyles at the river Libi-Numa on July 8, and the engagement incurred in the attempt to punish the murderers. Furthermore there was the political consideration to be reckoned with. Had Spain neglected to punish the insurgent Arabs, had she failed to risk her existence in order to retain the control of the scattered settlements about Melilla, remnants of her once glorious empire in North Africa, the failure would have made it mandatory

upon the powers with France to reform the Moroccan country.

A London *Telegraph* despatch, July 28, declares the whole series of incidents marking the horrors of last week to be inexplicable. On Sunday everything was apparently normal except the busy air at Republican headquarters. On Monday a general strike began. Nobody appeared to know why it was organized or who organized it. Then crowds gathered in the Rambla, the wide boulevard traversing the new and better part of Barcelona. Rioting began, lamp-posts and telegraph-posts were pulled down and huge barricades were erected in the streets. At 4 P.M. martial law was proclaimed and the police and civil guards occupied the Rambla and prepared for vigorous action against the barricaded streets opening on to it and held by the Barcelona working people. Down these streets there speedily poured a continuous fire, machine guns raked the barricades and bombs were thrown by their defenders. It is impossible from present reports to estimate the killed and wounded; as is usually the case, when news embarrassing to Spain is in question, the reports of our newspapers were gross exaggerations.

The firing in the streets of Barcelona ceased at night only to be renewed on Tuesday and Wednesday. According to press despatches published here some of the oldest and most famous churches in Barcelona were burned to the ground, and colleges and monasteries were given to the flames. A specially sad and inexplicable feature of the rioting is the reported shameful attacks on priests and nuns during the days of carnage. At one time it was conjectured that the uprising was the beginning of a deep-laid political movement, whether directed by Carlist sympathizers or by agitators for a new Republic.

Now it is agreed that it was an anarchistic attempt at social revolution in Barcelona in some of the districts of Aragon, Catalonia, Valencia and Rioja. King Alfonso and his government are not wanting in vigor to repress the revolution. The whole Spanish army is being mobilized on a war footing. All officers and men on leave have been summoned to join the colors without delay and 100,000 will be shortly under arms. That their efforts are successful may be gathered from an official report which declares that Barcelona is quiet and that 150 to 200 of the ringleaders in the rioting were taken, tried and sentenced to death. An evidence of the unreliability of the information that drifts out to us, however, were the counter reports sent out by couriers announcing that the city is far from subdued by the government; that a temporary republic had been set up by the rebels and the part of the city occupied by its supporters is steadily swept by the big guns of famed Monjuich fortress. The people are declared to be in ugly temper, and even if they should be held in check for a time by strong military forces it would be easy to rekindle smouldering flames of revolt.

Fire in Osaka.—An official report on the damage caused by the great fire in Osaka, Japan, places the number of dwellings destroyed at 11,368, including eleven office buildings, eight schools, four banks, ten business blocks and twenty temples. Happily there was no loss of life, one death reported was due to illness caused by the fire. Three persons were seriously injured and some few others suffered slight hurts. The fire started at four o'clock on the morning of July 31, and despite energetic efforts on the part of police and troops to check it, it burned all through the day and night. Everything was dry on account of a long drought and the water supply speedily gave out. Osaka is one of the three "imperial cities" of Japan, and is, too, one of the most important manufacturing and commercial cities of the empire. It has a population of three-quarters of a million.

New Press Law in Japan.—The more important points in the new Japanese Press law are (1) that responsibility is shifted to the writer from the editor, who was usually a man of straw; (2) that the tax on newspapers is increased in proportion to the size of the town in which they are published; (3) that newspaper proprietors must be registered and must furnish their printers' and editors' names; (4) that the mails will be closed to any foreign paper containing an article calculated to disturb public peace and order, and that if the said paper be guilty of this offense twice in one year it will be kept out altogether.

Relief For Inventors.—A reciprocal patent treaty with Germany was simultaneously promulgated at noon, August 1, by President Taft and the Emperor of Germany. It is immediately effective and is to remain in force until the expiration of twelve months, following notice of termination by one of the contracting parties. Under this treaty American manufacturers will be relieved of the existing requirement that in order to sell their products in Germany they must manufacture them upon the basis of patents in Germany, which called for investments of large sums of money in maintaining duplicate plants. Inventors, too, will be relieved from the German restriction under which their patents have hitherto been forfeited if not actually worked in Germany within three years. Under the new treaty it will be sufficient to protect patents in both countries if they are used for manufacture in either.

Cretans Raise Greek Flag.—The Greek flag has been run up at Canea in Crete at the fortress and the militia barracks. The evacuation of the international troops was completed only the day before and the Cretans therefore lost no time in testing the disposition of the powers, who have promised Turkey that they will protect its rights. After more than seventy years of almost continuous insurrection, Great Britain, Russia, France, and Italy intervened in Cretan affairs, and in 1898 constituted the island an autonomous state, under a commissioner of the powers, with Turkish suzerainty.

QUESTIONS OF THE DAY

A Dead General and a Fallen Minister

General de Gallifet, who died in Paris on July 9, 1909, was a well-known and striking personality, in whom were blended many of the characteristic traits of his race. His chief claim to fame was his acknowledged ability as a military leader and, whatever may have been his countrymen's estimate of other points in his character, there were not two opinions regarding his worth in this respect. He was a dashing soldier, who possessed the magic gift that compels obedience unto death; and he also, by a rare combination, had a technical and practical knowledge of military matters that is the result of hard work and close attention. The episode of his famous charge at Sedan in 1870 gave him an heroic "prestige" among French soldiers.

Gaston Auguste Alexander, Marquis de Gallifet, was born in 1830, and began his life as a soldier in 1848. He was only twenty-five when he received the Legion of Honor for distinguished service at the siege of Sebastopol. During the French campaign in Mexico, he was publicly congratulated for his "firmness" and his "intelligent influence" over his men; at the siege of Puebla, he was grievously wounded and on this occasion he showed the stubborn endurance that lay under his gay and brilliant exterior. The fragments of a shell inflicted on him so horrible a wound that it was only owing to a complicated system of bandages and belts that he was able to continue to ride; hence the legend, that was long believed in the French army, that General de Gallifet had a "silver stomach," *un ventre en argent*, as the soldiers expressed it. He was still lame from the effects of his wound when he was sent to present Napoleon III with the flags taken from the enemy in Mexico. Nevertheless, when the Franco-German war broke out, Gallifet was well to the front, and his charge at Sedan is famous. The French troops needed bracing up to a fresh effort, and General Ducrot, the commander-in-chief, rode up to Colonel de Gallifet: "Allons, mon petit Gallifet," he said, "try again; if it does not bring success, it will, at any rate, save the honor of the army." "As much as you like, General," gaily replied the Colonel, raising his *képi*; "as long as I have one man left," and he rode to the front of his squadron and led the charge. "Oh, the brave men!" cried the King of Prussia who, from the heights of Frénois, above Sedan, witnessed the "ride to death," when Gallifet, followed by his men, dashed across the bridge into the ranks of the enemy. When it was over, and the dead and dying strewn the ground, the surviving officers, who had caught their leader's spirit, were seen raising themselves on their stirrups: "vive l'Empereur!" they cried, saluting with their swords, and the German officers, we are told, stopped firing and returned the salute.

During the years of peace that followed the Franco-German conflict, the hero of Puebla and Sedan revealed himself as an able and efficient organizer. The war had taught the French military chiefs some hard lessons: their cavalry regiments displayed splendid courage, but soldiers and officers lacked technical knowledge. Gallifet was commissioned to make the necessary changes and reforms. He fully realized the modifications that were needed to suit the new conditions of warfare, and his clear insight was served by a will of iron that went straight to its object, heedless, it must be owned, of the wishes and ideas of others. He did his work thoroughly, and the undoubted efficiency of the French cavalry at the present moment is certainly due to the complete reorganization, of which he was the prime mover. His gifts in this capacity were brought into play during the manoeuvres of 1894, which were personally directed by him. His attention to details, his practical knowledge of all things, great and small, relating to military matters, his power of brain work, astonished those who only knew him as a dashing military chief. But it was in this latter part that he endeared himself most to his subordinates; his "brusquerie," his quick temper and hard judgments of men and things, were forgotten by those who had once seen him under fire. Among these was the Catholic deputy and social worker, Comte Albert de Mun. When a young lieutenant, fresh from St. Cyr, he served under Gallifet during the siege of Paris. In an eloquent tribute to his dead chief, he describes how, on one occasion, he saw the man whose dashing leadership sent men to death as gaily as if they were going to a feast, stand for hours under fire in a Paris suburb during the "Commune." Calm, quiet, silent, he stood in a broad *place*, while bullets and shells rained around him, coolly observing the movements of the enemy through his field glass, with as much easy *insouciance* as if he was watching a performance at the opera. He had stationed his aides-de-camp against a wall that gave them partial shelter, while he alone stood out in the open. When once or twice young Lieutenant de Mun attempted to join him: "Go away, you have nothing to do here; I do not want you," cried the General angrily. "When a man has seen his chief facing death thus, whatever happens afterward, he must always love him," concludes the ex-lieutenant of dragoons, whose political views were widely different from those of his old commander.

Although General de Gallifet cannot be ranked as a fervent Catholic, he was no unbeliever and, on different occasions he clearly stated that he had ever been and was a Catholic and that he disapproved of the sectarian policy of the Government. He received the last Sacraments during his illness and the crucifix held an honored place among the military trophies that surrounded the dead General, in whom were gathered many of the faults and virtues of his country.

M. Clemenceau who, for the last three years has stood

at the helm of the French Government, has fallen. The event was a surprise to the world at large and few people in Paris suspected on July 20 that a ministerial crisis would take place that evening. It was brought about by an encounter between the premier and M. Delcassé on the subject of the Navy. M. Clemenceau lost his temper and the acrimonious dialogue between the two rivals ended on his part by an unfortunate admission that wounded the dignity of the country and led to his leaving the Chamber amid hostile manifestations.

From a Catholic point of view, the fall of M. Clemenceau is no calamity: he was not merely anti-Catholic, he was an open atheist, whose leading feeling where religion was concerned was positive hatred of God. It broke out now and then, when he was off his guard, with a bitterness that would have shocked the English-speaking people, to whom the French premier appeared in a sympathetic light as the promoter of the Entente Cordiale.

M. Clemenceau is not devoid of talent, he is courageous and possesses a certain eloquence, though, in many cases it became high flown and rhetorical. As far back as 1870, when he was Mayor of Montmartre, he was an avowed radical and revolutionist; his political doctrines may be summed up in his intense respect for the Revolution of 1789; had he lived in those days, he would probably have taken part with Robespierre, some of whose principles are his, although his methods of enforcing them are different. Gifted with certain statesman-like qualities, M. Clemenceau is not, in the strict sense of the word, a statesman: his views are too narrow and when in power his sectarianism led him to exclude from the affairs of the country all the men, whatever might be their ability, who did not share his prejudices. In an able article on the late premier, M. Jules Delafosse, a well-known political writer, says that M. Clemenceau "only believes a man to be perfect if he is a Jacobin and an atheist," and he goes on to show how, in the United States, like France, a republican country, belief in and respect for God is not supposed to disqualify citizens from filling public posts with success and ability.

M. Clemenceau never professed any respect for authority; therefore, when in power, he exercised no moral influence over his surroundings. This was clearly perceptible in the Post-office strike last spring; the man whose life has been spent in encouraging rebellion, whose speeches have always tended to awake passions of envy, hatred and bitterness among his audience, was hardly qualified to preach docility and submission to the rebellious Post-office servants.

Even the English papers, who regard M. Clemenceau as the "friend of England," and, who in consequence, are inclined to judge him leniently, acknowledge the persecuting spirit that narrows his views and makes him the slave of prejudices. His natural intelligence and force of character might, under other circumstances, have freely expanded; they were, on the contrary, perpetually cramped by his almost morbid hatred of revealed re-

ligion. It would be vain and childish to suppose that M. Clemenceau's fall spells a reaction against his policy; the political future of France is now, as it was before July 20, a subject of anxiety to those who watch the developments of the home policy, promoted by the fallen Premier.

BARBARA DE COURSON.

An Anglo-Episcopalian Pope

The Churchman, July 24, dwells on the difference which has arisen of late between the Protestant Episcopal Church in America and the Anglican or Mother Church in England. Anglicans in England have assumed a patronizing tone towards their co-religionists in this country. Canterbury wishes to be the head, and its Archbishop a quasi-pope of the Episcopalian Church all over the world. After setting forth the powers which the Archbishop of Canterbury claims from this new arrangement, *The Churchman* says: "Even Pius X might envy such unlimited personal power, and yet the Archbishop does not exaggerate the part assigned to him and the consultative body on paper by the reports and resolutions of the Conference."

The claims of Canterbury could be upheld, were the Anglican Church entitled to be called Catholic. As it possesses no such title, these claims are absurd. The Protestant Episcopal Church in America, or for that matter in any other country, is right in rejecting them. By declaring its independence of the church "by law established," it has consistently renounced every connection with the See of Canterbury, though by so doing it beclouded its already shadowy claim to be considered Catholic. Independence, implying distinction or severance, and Catholicity are conflicting terms.

In repelling the claims of Canterbury there is the usual fling at Rome. "Americans, too," says *The Churchman*, "reject the ideas of precedence and primacy as artificial, as unreal, as offering claims which cannot be reconciled with their source and as substituting heredity and age for efficiency and power. The English Church needs just what the American Church needs, a chief executive chosen by a free national church, representative of it, and obedient to it, with full powers of administration . . . along with them the churches of the whole world will need similar principles of administration instead of the papal system which is unrepresentative and necessarily tyrannical." This is tantamount to saying that the papacy is a despotism, and Anglicans reject it as such. But the system which the Episcopalians would constitute is no less a papacy, and therefore should be for them essentially tyrannical. We are not going to defend Anglicanism nor are we going to uphold Protestant Episcopalianism in America. We believe that Separatism is the soul, the life-giving principle of Protestantism; and the controversy between Episcopalians here and their brethren in England shows once more that the only possible agreement between Protestant

sects is the agreement to disagree. We do not question the sincerity of *The Churchman* in deeming the papacy a system essentially tyrannical, but what "*gratis asseritur, gratis negatur*,"—gratuitously stated, gratuitously denied.

The statement, however, is false. Who taught *The Churchman* that the papacy is essentially a tyranny? The accusation of the Jews against Christ was: He stirreth up the people; forbids tribute to Cæsar; and maketh Himself the Messiah, the King. Yet for all that Christ was the Messiah, and by His own avowal a King. So the pope is not the tyrant but the Vicar of Him who is King, the Shepherd of Shepherds and the Refuge of all who suffer oppression and tyranny. The light shines and to see one needs but to open one's eyes.

The papacy is not tyranny, because it is legitimate power, legitimately exercised. It is not of man but of God. It has its origin in the mission given to the Apostles. Christ did not instruct them to receive their power from the people. He Himself appointed them. St. Paul commands Timothy to appoint and to ordain ministers by imposition of hands even as he appointed and ordained him, Timothy. If Ambrose was selected by the people, it was not the people that appointed him or gave him his commission, but a successor of the Apostles who was in communion with the Apostolic See. The power of the Vicar of Christ over the faithful is not tyrannical for it is not forced on any one but accepted only on conviction. It is accepted not blindly but by him who sees it to be a divine power, just, and holy. Wherein lies the tyranny? Not in its origin, therefore, and surely not in its exercise. For the Pope is a father and it is precisely the fatherly treatment of his children that makes the Pope the Holy Father, and all Christendom his loving children.

How needful this central governing power is appears not only among Anglicans, who are seeking a head now in the twentieth century for the church which they decapitated in the sixteenth, but likewise among Episcopalians in America who, if we are to believe *The Churchman*, ought to have "a chief executive chosen by a free national church, representative of it and obedient to it, with full powers of administration." In other words Episcopalians would have a chief executive appointed by themselves. But would not this "chief executive," "this representative," "with full powers of administration," be essentially a tyrant? Power unlawfully constituted is tyranny in principle and, if exercised, would be saved from being tyrannical only by accident. The appointment of the representative chief executive, confessedly so sorely needed by Episcopalians, would be the setting up of a tyrannical power; it would be the establishment of a sham church on the ruins of the Church of Christ.

The Church of Christ is the Society by Christ instituted, and not by men. It is the Church which is preserved and propagated through Apostles sent by Him

and whose mission is to impart salvation by means of the infallible word of Truth. None of these conditions would obtain in a representative Church with its chief executive as set up by *The Churchman*. In the Catholic Church, such representation has existed from the beginning, where those who rule are drawn from the people and with the good will of the people, and where the people are to their pastors what children are to their father. The Chief Executive, nay more, the head of the Church, has been constituted by Christ, all the members forming one body, in the unity of one faith. It is difficult to improve on the work of Christ or to constitute a new body of jarring members, with a head elected by themselves. "Ye are the body of Christ and members of member. And God indeed hath set some in the Church: first apostles, secondly prophets, thirdly doctors; after that miracles, then the graces of healing; governments, interpretation of speeches."

Such is the ideal of the Church presented by St. Paul, an organic body, distinguished by ordinary and extraordinary gifts, which finds its fulfilment in the Catholic Church and in her alone.

E. S.

The Origin of Life

In the July number of the *Deutsche Rundschau*, a non-Catholic monthly, there is a very interesting article, entitled "The Origin of Life," by Johannes Reinke, a German professor of great repute, who has spent his life—he was born in February, 1849—in the pursuit of the study of biology and kindred subjects. He was highly honored by the Prussian Government, employed in important scientific missions, and his books, though very learned, enjoy a wide popularity. Reinke is not a Catholic and judging from the way in which he speaks of the Bible, not even a believing Protestant.

The question he strives to answer in the article is: How did the first living beings on the globe come into existence? He takes it for granted that, according to the hypothesis of Kant and Laplace, the earth was originally a fiery globe of vast dimensions of the same elements that now constitute it, but all in a gaseous state. This globe by and by cooled off, contracted its size more and more until a crust was formed, thick and cool enough and surrounded with such an atmosphere that plants could grow on the surface. But now comes the riddle. How could the plants begin to exist? The elements of which plants are made were there indeed. But in the plants these elements are found only in certain compositions which did not and could not exist at that time. The principal material of the plants, e. g., is albumen and albuminous substances, which are formed in various ways of carbon, hydrogen, oxygen and several other elements.

These elements, however, had already entered into other combinations, which are more natural to them and towards which they have a greater and stronger ten-

dency than towards albumen. Nay, had there been somewhere a lump of albumen it would have decayed just as all organic substances do in our own days as soon as they are released from the power of the organisms. Its component elements would have united in other compositions which are more natural to them. This is, as it were, a downward movement of the elements. Just as water will never flow up hill, so will lifeless matter, left to itself, never form the substances of the organisms. When the earth was capable of being covered with plants, i. e., when its surface, atmosphere and temperature were such that plants could exist, the powers of the inorganic matter had spent themselves, had formed those compositions which under the circumstances were the most congenial to them. A watch cannot wind up its own springs. So the lifeless matter could not form the substances required for the plants. Haeckel has indeed been bold enough to maintain that albumen could have formed from the elements under the influence of sea water. But let him put a lump of clay, such as must have existed at that time, in a glass retort together with as much or as little sea water as he likes and all the other elements which form the body of the plants. Let him change the conditions of temperature, pressure, electricity or light according to his pleasure; every chemist will tell him that in all eternity he will not see albumen generated without the interference of an organism or the human mind. *The theory of spontaneous generation is therefore untenable.* Those who maintain without a trace of proof that matter is eternal or that the first germs of life immigrated from universal space or from another planet, only shift place and time, but the riddle remains the same.

In fact, science, chemistry and biology, here leave us in the lurch. Metaphysics must step in. The solution which Reinke proposes is that there must have been some undefinable forces at work which he calls "Supra-material Forces," i. e., forces which are above matter. The professor is not quite clear as to what these forces are. But the emphatic admission that chemistry and the other exact sciences are utterly incapable of solving the problem of life, is remarkable enough. Coming as it does from a scholar, who has spent so many years in biological researches according to the most modern methods, it is a crushing condemnation of the banner bearers of materialism and a splendid justification of the Catholic scientists and philosophers who have always held this view.

If carried out logically it must lead to the acknowledgement of the existence of God. For, those forces could not subsist in lifeless matter, but had to be the property of some superior being, which has power over the very essence of matter. This being is the efficient cause of organisms. Still another conclusion follows. The activity of the living plant is essentially different from that of lifeless matter. This supposes a substantial difference. The substance, to become living, must be

partly changed, so that, what is far above the possibilities of lifeless matter, is natural in the plant. In other words, there must be some substantial principle which makes the plant a plant, or, is the formal cause of it.

Professor Reinke does not draw these conclusions, and those which he really draws contradict his own statements. The door is left wide open for pantheism. The word "God" is depreciated by him to a meaningless coin. It is a pity the German scholar did not look up the excellent philosophical handbooks of his countrymen, Guthberlet and Stöckl, or Dressel's book "Der belebte und der unbelebte Stoff," or the Stonyhurst series, or Father Gerard's "The Old Riddle and the Newest Answer." Yet it is a significant fact, that one of Germany's greatest biologists takes the position that the powers of lifeless matter can never account for the origin of life.

F. S. B.

Tennyson

One of the memories of our salad days is the appearance, on the first page in a morning newspaper, of "The Throstle," a new poem from the pen of the English Laureate. That was just twenty years ago. The sensation we experienced was novel. Tennyson's poems were being studied in the class-room with Homer and Vergil and Shakespeare. They stood on the shelves of libraries in editions that might have been bought by our grandfathers. And here, in a setting of ephemeral print, was a simple and sweet song of Spring, straight from the living hand of one whom we had been taught to regard as quite as classic as if he had been dead for a hundred years. It was like reading a poem sent forth out of his eternity by some literary worthy of long ago.

This impression of our college days is not without its value as an index of Tennyson's strong hold upon the imagination and esteem of his contemporary world till the very last. Macaulay dared to question the high excellence of Wordsworth a quarter of a century before the latter's death and with all his best work done. But no great voice was raised in serious protest to Tennyson's among the great poets for fifty years before he left us. We doubt whether any poet ever enjoyed during his lifetime such unanimity of approval. "Legit scripta de se carmina, legit historias, et posteritati suae interfuit."

This centenary year of Tennyson's birth comes too quickly upon the skirts of his departure for any definite assurance of the final judgment of the ages upon his merits. The sifting processes of time are very slow. The linked years must be long drawn out like the sections of a telescope ere the literary luminary acquires his proper definition of outline and native achromatic brilliance. It is only far in the night, that comes down upon a busy generation, hushing it to sleep forever, that we must listen for its genuine bird-notes, its survivals of authentic song. All the great poets of the Victorian age have passed away, but the sky of their day is still

red with their passing, and it is a hardy critic that, at this early hour, will dogmatize about their literary futures.

It seems to us as we read over again the favorite poems of our youth, written by the late Laureate, that we detect just the filmiest cloud of tarnish beginning to spread over their brightness. They do not impinge with the same accuracy and force as of old. Our enthusiasm no longer overrides judgment and we are painfully alive to all the ill-natured hints of carping critics that have at any time reached our ears. What irritating smoothness! What passionate blandness! We hesitate over the line in "Launcelot and Elaine":

"He is all fault who has no fault at all,"

and we are tempted to exclaim: "De te fabula!" And when in "Maud" we come once more upon

"Faultily faultless, icily regular, splendidly null,
Dead perfection, no more,"

the words carry with them a most disagreeable innuendo.

"St. Agnes' Eve" has no longer its young charm. The attitudinizing nun therein, who goes out in a puff of candied poetry, pleases us not. Tennyson never could capture the Catholic mood of the saints. His "St. Simeon Stylites" is a bad dream of the conventicle. His plays, most of them laid in Catholic times, testify more persistently to his loyalty to the Established Church than to any Shakespearean comprehension of his subject. Even his "Becket," which defenders propose as his *tour de force* of political detachment, converts the saintly opponent of Erastianism into a pig-headed Englishman who defies Church as well as State, and falls a victim finally to his own obstinacy. The beauty of Catholic themes always had a lure for Tennyson, but he made a mistake in yielding to it. The wings of his fancy could never carry him, like Shakespeare and Sir Walter Scott, beyond the commonplace political insularity of his environment.

Perhaps this feebleness in the envisionment of Catholic ideals and events is the truest index of Tennyson's dramatic power. He certainly failed to bend the Ulysses bow that the Elizabethans left hanging on its wall. His historical characters are lay figures with the factory mark of J. A. Froude, and the wires show awkwardly.

Such are a few of the doubts and exceptions that raise their heads from the pages of Tennyson to-day. But still in our eyes they leave the vigor of his immortality unimpaired. It is ungrateful as well as unwise to pick a quarrel with his invariable polish. The popular literature of the day has absorbed much of Tennyson's phraseology and caught from him the knack of forging neat catchwords which embody prevailing attitudes of thought and emotion. Hence there is a tendency in the generation of men that have come into the inheritance of his excellence to take lightly riches for which they had not to work, and to forget that he, who amassed this wealth, wrung it by dint of genius and labor from

an unexplored soil. What poet is so elaborately and peculiarly modern in his thought and diction? Tennyson still remains, and promises to remain for some time to come, the best, if not the only, adequate interpreter in our poetry of the social, intellectual, and religious movements which occupied the minds of the nineteenth century and have not yet lost their force. In the "In Memoriam," "The Princess," "Maud," the two "Locksley Halls," and even in the "Idylls," besides many of his shorter poems, he was a prophet, not on a mountain-top in the desert, but in the heat of the day, elbow to elbow with the workers, transmuting the grey dullness of the daily struggle into the gold of perfect song and pointing to rare lights and visions on far horizons. This alone guarantees him length of days so long as mankind continues to look back curiously over the traces of its journey through time.

We do not see anything convincing in the criticism that Tennyson lacked elaborateness of thought. He is not obscure; and, we remember, crystalline clearness is often taken for poverty of thought. But we have always admired the saying of Lord Dalling that "in nine cases out of ten, a man who cannot explain his ideas is the dupe of his imagination in thinking he has any." Tennyson, like all the great poets, is obvious to the common reader because his ideas were distinct and complete and because he sought and found a suitable, not a striking, garb wherewith to array them. In narrative, descriptive and lyric verse he had, in the general excellence of his art, no rival among his contemporaries. And even his dramatic efforts, which were such failures in dealing with historic themes, met with brilliant success in the representation of more modern aspects of life. "Maud" is a landmark of dramatic, as well as lyric, art. His poems in the dialect of the English peasant show how much the poet was capable of entering into remote and unpromising conditions of existence. "Rizpah," in this respect, has always seemed to us a very remarkable poem. Swinburne says of it, "Never since the very beginning of all poetry were the twin passions of terror and pity more divinely done into deathless words or set to more perfect and profound magnificence of music."

But Tennyson has one characteristic which, taken together with his technical carefulness, assures him more than anything else of a final ranking with the higher immortals. He was one

"whose even-balanced soul,
From first youth tested up to extreme old age,
Business could not make dull, nor passion wild;
Who saw life steadily and saw it whole."

It was the absence of this equipoise, moral and intellectual and artistic, which seems now to touch with caducity, as far as enduring preeminence is concerned, the names of many of his illustrious contemporaries. Swinburne and Rossetti, with the sinister dexterity of

evil magicians, were masters of delicate "undertunes of music" never heard of Tennyson. Browning's energetic virility comes like a bracing blast from the North after the quiet golden autumn of Tennyson's poetry, and "The Charge of the Light Brigade" sounds youthful and flat in comparison with "Hervé Riel." Matthew Arnold, we think, touched poignancies beyond the reach of Tennyson, as for instance, in "Philomela." The whitenesses and innocencies of life have their supreme laureate in Coventry Patmore, while nothing that Tennyson ever wrote has swept over us so overwhelmingly as Francis Thompson's "Hound of Heaven." But all these poets, either on account of nerveless sensuousness, or excessive individualism in form or concept, or the studied cultivation of "metaphysical" vagaries, remained remote from the main currents of life and addressed themselves to coteries. If, as Matthew Arnold taught, poetry is "a criticism of life,"—and such, at least, it must be, even if it must be something else also—then that poetry is sure to miss the highest valuation, which elevates paganism above Christianity, scoffs at religious faith and hope, isolates itself in the forbidding privacy of the study, or touches life gingerly at one or two points that come within the purview only of a select and fortunate minority. It is in this largeness of outlook that Tennyson rises like a giant above those who perhaps could excel him in details.

In one field of thought, as we hinted already, Tennyson was provincial. But it was the provincialism of his times. He "played with gracious lies" in discussing the problems of life, death, and eternity; and he so played, not as he himself alleges, "because he felt so fixed in truth," but because his faith was bewildered and uncertain. Anglicanism could not lull his intellectual doubts, and an average struck between his fluctuating beliefs would leave him a faith, founded on sentiment, in the God-head of Christ, who, in his view, tossed Divine truth indifferently into the herds of men to be scrambled after fiercely through the ages with equal success by Mahomedans, Protestants, Catholics, and those eclectic and agnostic Christians, like Tennyson himself, who believed that any definite creed was "lower than the heart's desire." "Akbar's Dream" was his most mature religious profession.

If we were to hazard a guess at Tennyson's relative position in the future among the poets, we should be tempted to make him to Wordsworth what Pope was to Dryden. We suspect that Tennyson's philosophy of life can be found, in its germ at least, in Wordsworth. Both were serious thinkers, conscious of a mission, and filled with a sense of responsibility to their times. Tennyson gave ultimate artistic expression to the spirit of the older poet; but the balance of original force tells in favor of the latter, who in rugged valor blazed the path and pointed out the way. Tennyson was a worthy successor

"of him who utter'd nothing base."

And both of them helped to put the best traditions of English poetry beyond the power of modern symbolists and Parnassians to degrade with splendid make-believe and honeyed animalism.

JAMES J. DALY, S.J.

A Coming Crisis in Anglicanism

The Convocation of Canterbury has been in session in London. It represents the old assemblies of the clergy of England in Pre-Reformation days, and is perhaps the most representative body in the Church of England. Its principal business in this session is the consideration of the Royal Letters asking for the advice of the clergy on the proposed revision of the "Book of Common Prayer." Originally suggested with a view to curbing Ritualist excesses, the proposed revision seems likely to have consequences its promoters never contemplated. This week Convocation has, despite the eloquent protests of High Churchmen, voted by a substantial majority a resolution that may well have far reaching results. As the condemnation of Tract No. 90 drove Newman out of the Establishment, as the Gorham judgment with its denial of the necessity of Baptism made Manning recognize that the Church of England was not a teacher of God's Truth, so the vote of Convocation on Wednesday, July 7, the feast, by the way, of St. Thomas of Canterbury, would, if all sense of consistency is not lost, make it impossible for earnest High Churchmen to go on holding that the English Establishment can be a living branch of the Church of God, guided by the Holy Spirit.

There has hardly yet been time to realize the full force of the resolution, but already the "Anglo-Catholic" *Church Times* has taken the alarm. It begins its editorial comments by saying: "The Canterbury Convocation 'anni noni regnante Eduardo Septimo'—to use the official phraseology—will be known to future generations as the Convocation which abolished one of the Church's ancient Creeds. Our words are carefully chosen." The question under debate was the use of the Athanasian Creed. According to the rubric of the English Prayer Book it is recited in the service on three Sundays in the year and on Christmas Day. In many parish churches the rubric is neglected, and the creed is not recited. Clergymen who take this course explain that they do not necessarily call in question its teaching on the central doctrines of the Holy Trinity and the Incarnation, but they do not like, and many of their parishioners object to, the clauses setting forth that these doctrines as explained in the creed in question are necessary to salvation. "This is the Catholic Faith which except a man believe faithfully he cannot be saved," runs the creed, and again, "Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly."

The resolution proposed was in effect that the Creed should remain within the covers of the Prayer Book, "as an ancient document of the Church," that its recital should be no longer enjoined, but left optional, and that

even if recited the clauses asserting the necessity of belief should be omitted.

At Westminster Abbey, where the Dean is a Broad Churchman, the Creed has already been mutilated by the omission of allusions to eternal punishment and the resurrection of the body. The Dean of Winchester and Dr. Wace, the ultra-Protestant Dean of Canterbury, both asserted that a resolution of the Bishops already on record was tantamount to the resolution now proposed. would welcome the change.

The champions of orthodoxy, though in the minority, were eloquent in their protests. Dr. Macleane protested against "local option in belief." If a clergyman still Dr. Wace said three-fourths of the churches of England used the Creed it would be "not the Church's creed but his personal expression of opinion"; for he said, "The moment a clergyman may or may not use it, that moment the Creed ceases to be a part of the belief of the Church of which he was a minister." It was said the imposition of the Creed caused anxiety and distress. Would no distress, he asked, be caused by its abolition? And then he quoted the words of Liddon:

"A large number of minds will be convinced that, if only a sufficient amount of negative and unbelieving pressure can be brought to bear, there is no truth, however central, which the Church of England is prepared to proclaim before God and man as strictly necessary to eternal salvation. . . . To mutilate or degrade the Creed is to give the tiger of unbelief his first thirst of blood."

There was, said Dr. Macleane, a widespread denial that definite belief was a necessity. One saw it in all forms, from open scepticism down to the Modernist theory that all creeds were but "temporary settings for spiritual ideas." Then came a solemn warning:

"If this sacred Synod now silences the one great voice that affirms that apostacy from the Faith is mortal sin, the Church of England will be universally held to have come round to the world's contention. And this when the chilly fog of indifferentism is all around us. It seems incredible that this should be the moment taken to weaken the Church's witness to right faith in the one only Name given under Heaven among men whereby we may be saved."

Canon Newbolt declared that it was "a matter of life and death." The *Church Times* does not hesitate to say that the adoption of such a resolution would have driven Liddon and Pusey out of the ministry of the English Church if they still lived. The momentous nature of the decision was clearly put before the assembly, but all the same the champions of orthodoxy were outvoted in the "sacred Synod" of the Church of England.

What will be the result? The resolution cannot become law in this State-enslaved "Church" without an Act of Parliament, but High Churchmen put Convocation before Parliament, and if words mean anything Convocation has formally declared that the Church of

England no longer imposes on its members faith in the central doctrines of the Trinity and the Incarnation as held by the Church of the early centuries.

"No thinking man now uses the words of those clauses of the creed in the sense in which their authors meant them," said the Dean of Winchester, condemning in one flippant phrase the orthodox millions of the Catholic Church as unworthy to be described as "thinking men." But in his own church serious men will be set thinking of its claims to be God's Church and anything but the City of Confusion. A great crisis in Anglicanism can hardly be staved off much longer. It ought to bring many men of good will into the True Fold.

A. H. A.

The Montreal Catholic Sailors' Club

The Thirteenth Annual Report of the Catholic Sailors' Club has just been issued, with a record of work done during the season ending December 31, 1908. It suggests much more than that to those who remember the beginnings of the Club in the Spring of 1893. A handful of men, most of them hard workers themselves, had been devoting their leisure to the seaman. They called upon a couple of ladies who they thought might have sufficient influence, and begged of them to agitate for some place where the sailors might meet and be brought into touch with priests or other fellow Catholics. The ladies consulted with the Jesuit Fathers of St. Mary's College, who encouraged the endeavor, and the archbishop gave his blessing and approval to the enterprise. Meetings were held, a loft was rented in St. Paul street, adjacent to the river; the floor scrubbed, windows washed and curtained, tables covered with green baize, a few pictures hung on the wall, effected a marvelous transformation. It only required plenty of chairs, a hired piano, some games, stationery and reading matter, and the Club had become a fact. All the objections which had been urged against the project vanished one by one into thin air. The sailors not only were willing to come, but their behaviour there then and ever after was perfect.

The work thenceforward was carried on by two committees, one of men, presided over by the late Sir William Hingston, so prominent in every good work, and the late Mr. F. B. McNamee, who devoted a large portion of every day to the interests of the Club, to which he left a considerable legacy in dying. The women's committee was presided over by Lady Hingston, with Mrs. McNamee as first Vice-President. Each of these committees had its separate province, the men regulating the business and outside affairs and keeping in touch with the seamen, the women attending to the order and well being of the Club, visiting the sailors, sick in hospitals, providing ditty-bags containing thread, needles, buttons, etc., hand preservers of carpet, as well as reading matter and prayer books, which are always

distributed gratis, beads and scapulars, and collecting a portion of the funds. At certain times the two committees met to discuss the common welfare of the organization.

The loft was very soon exchanged for better quarters. The financial statement of that organization which began without a dollar, and the accounts of which are carefully audited every year, shows at the present moment the following assets: the house and buildings, valued at \$33,610, less a mortgage of \$8,000; the Club house furnishings, valued at \$1,550, and the cash in hand, \$2,500. Now let it be remembered that there are few colossal fortunes amongst the Catholics of Canada, and that this undertaking was begun and has continued largely in the hands of the English speaking Catholics of Montreal, which, of course, means a decided minority. Not that their French fellow citizens are not amongst the subscribers, and even in a few instances members of committee. The sole revenues of the Club are donations, yearly subscriptions and the proceeds of weekly concerts.

As to the objects of the Club, let the report speak for itself, premising that it is frankly Catholic, with avowed aim of safeguarding the religious interests of the seamen, while men of all denominations, or of none, are welcome to all the privileges of the place.

"We would have the seamen," says the Report, "make use of our rooms as their headquarters, free of charge, so that when released from the duties of the ship they shall be his home, his club, to meet friends from other ships; his library, his writing-rooms, his post office, his savings bank, his place of recreation and entertainment, in the form of games, lectures and concerts.

It may be asked, do the seamen actually visit the Club? The answer this year, according to their own signatures in the books of the institute, is that 40,850 sailors registered there, and this despite the fact that there is a Protestant Club close at hand, with most of the wealthy non-Catholic men as its supporters, and consequently every material advantage. It may be observed that there is an excellent understanding between the two institutes, the superintendent of the latter being a frequent and friendly visitor to the former.

The manager of the Club this year is Mr. Atherton, a college man and a Ph.D., who encourages them to read good books, amuse themselves in any manner that suggests itself, write letters home on stationery provided by the institute, cause their letters to be directed there, deposit their savings or have them sent to their families, attend church, receive the Sacraments, and enjoy concerts given bi-weekly by the choirs of the various churches, by the fraternal, literary, or charitable societies, or by volunteering amateurs or professionals, or by themselves, and hear lectures at stated intervals. Besides all these advantages, a ward is provided in Notre Dame Hospital, where sick seamen may go. If in financial distress, the sailor is moreover assisted by

loans or gifts of money or clothing. If he becomes amenable to the law, or gets into any difficulties with his employers, the Club takes the case in hand and assures him strict justice. For those dying while in port, a plot in the cemetery, with its monument inscribed "Our Sailors," insures decent burial with a Requiem Mass. Packages of carefully selected reading matter, which includes nearly all the Catholic papers and magazines, are put on board of every outgoing vessel. This year the number was 9,265. When these have been read by all on board they are afterwards taken to the seamen's homes in the various ports, thus showing the organization's far reaching influence for good.

Every year there is a formal opening of the Club, at which there is a distinguished gathering of the clergy and representative Catholics and non-Catholics. The Archbishop presides and is one of the speakers, and there have been such notable visitors as Cardinal Merry del Val, Cardinal Logue, and the Apostolic Delegates, Mgrs. Sbarretti and Falconio. Of course, the good done and the evil prevented by this association can never be adequately estimated. Its influence for good has been openly recognized by the officers of the merchant vessels and the various shipping companies, who are all subscribers to the Club. Testimonies to the same effect were rendered by the Secretary of the Shipping Federation in his report at the annual meeting of that body, and by Mr. Cunningham, Shipping Master, in a letter to the press. The latter gentleman emphatically declared that the high standard of morality obtaining along the harbor front of Montreal compares very favorably indeed with that of other large ports, and is doubtless due to the joint good work done by the two institutes for seamen in that city.

Through the British and Foreign Sailors' Society of London and its Secretary, Rev. Mr. Matthews, the Club was presented with a replica in solid bronze of the Nelson shield, donated by Lord Strathcona and Mt. Royal, in recognition of the services of the Catholic Sailors' Club to the sailors of the Empire during their stay in Montreal.

The Club is to be congratulated on having amongst its newly elected officers for the year, as President, Mr. Charles F. Smith, one of Montreal's large-hearted and generous citizens, foremost in every good work and associated with the Club since its inception, and as Vice-President, Hon. Mr. Justice Curran, a truly representative Irishman and Catholic. While Lady Hingston and Mrs. McNamee retain their offices at the head of the women's committee, with the invaluable services of Mrs. S. R. Thompson, so long its Secretary, the Board of Management and the executive show many of the most prominent names in Catholic Montreal. Altogether, in its orderly and business-like organization, its broad and progressive spirit, and in its eminent usefulness, the Club is one of which the chief metropolis of the North may justly be proud.

A. T. S.

CORRESPONDENCE

Native Mutiny in Mindanao

MANILA, JUNE 28, 1909.

A few days ago a company of constabulary (native police soldiers, officered mainly by Americans) mutinied at a place in Mindanao called Davao. After wounding a native officer they became practically the masters of the town. Fortunately they did not know how to make use of their advantage. The white population, 222 men women and children, fled to the house of the Jesuit Fathers for protection, as it was built of stone and was the strongest place in the town. The mutineers stormed about the doors and demanded admittance, but the superior, Father Alaix, a grand old missionary, seventy years old, refused to let them in and sought to reason with them and bring them back to a sense of their duty. They then tried to force the doors, but not succeeding stood off and fired volley after volley at the windows and doors. Then believing that troops were coming to the relief of those inside they scampered off to the forests and the hills. Six of those inside the house were wounded.

During the siege Father D. Lynch, S.J., formerly so well known in New York as one of the associate editors of *The Messenger*, proved himself a hero and won general admiration by repeated acts of courage.

Mgr. Juan Perfecto Gorardo, was consecrated titular Bishop of Nicopolis and auxiliary of Cebu on June 24, by the Apostolic Delegate, Mgr. Agius, assisted by Bishops Dougherty of Cebu and Carroll of Vigan—the former crippled with rheumatism had to make a great effort to be present. Archbishop Harty was not able to attend, as he has been convalescing for several months from malarial fever at Baguio. The people of Cebu are most enthusiastic over the consecration, the festivities lasting from June 18 to June 26. With a single exception all the speeches on the occasion hinted at Filipino superiority and implied that they could get along without American bishops.

Bishop Gorardo's father was a Spaniard and his mother a Meztiza. He is a man of fine physique, commanding presence, and brimful of energy. He was born April 12, 1862 and made his studies in Cebu where he was ordained in 1885, and has since labored zealously holding various important offices in the diocese.

On June 13 the Jesuits celebrated the fiftieth anniversary of the second arrival of their order in the Philippines. The Apostolic Delegate presided at the solemn High Mass in their church here, and intoned the *Te Deum* at the end of the service and gave the Benediction of the Blessed Sacrament. Bishop Carroll was also present in the sanctuary and officiated at the evening ceremonies.

In *The Literary Digest* of May 22 there is an article on a recent episode here which is headed "Filipino Ministers Revolt," and some local details concerning it will not be amiss. One Nicholas Zamora, a cousin of the notorious labor agitator, Dr. Dominador Gomez, has been in charge of the Tondo Methodist church. When the Methodist conference met in March Zamora gathered together as many adherents as he could persuade to follow him and set up an independent arrangement of his own. The secession and its consequences took up much of the time of the conference and put

Bishop Oldham and other leaders of the Methodist church at variance.

As quoted in the *Manila Times* Bishop Oldham said: "The situation is one that requires delicate handling," adding later, "I regret the secession under Mr. Zamora because it is premature and some of the methods pursued are unworthy. Appeals to personal ambition and race prejudice are not good basis for a division in the infant church in Luzon. Zamora is a noble, strong man, but he lacks that poise which is so essential to leadership."

Other members of the conference are quoted in the same paper as saying: "Zamora is a dangerous man," and that they "firmly believed that the whole affair is an anti-American movement" with more politics than religion in it. One missionary added: "Zamora has done many things that should not have been tolerated by those in authority, but we have let matters slide along, hoping against hope that there would be a solution of the problem in time. We have a worse situation than ever on our hands. And Zamora is not the only one to blame for this agitation, for it is agitation of the worst sort. I am not in a position to let you quote names, but you may say that we have found some of our church leaders to be the most untruthful, the most deceitful men that it is possible to imagine."

At the previous Methodist Conference Aglipay was a visitor welcomed and lauded by Bishop Oldham and Bishop Thoburn. The "independent Catholic archbishop" expressed his pleasure at the greeting he received and declared that he and his followers were in hearty sympathy with the work being done among the Filipino people by the Methodist church. In Zamora the conference now has an Aglipay of its own to deal with.

On the evening of the day last month that the Supreme Court rendered a decision against the Aglipayanos giving possession of the church property at Escalante, Negros, to the Catholic authorities; the pastor there, a Recoletto, was murdered as he was entering his house. The murderer and several other Aglipayans were arrested, and to the disgust of all decent-minded Americans, eventually expressed in the *Iloilo Star* and the *Cablenews American*, one of these evangelizing missionaries went about circulating a foul slander against the dead priest.

The last named paper is not enthusiastic over the public school system introduced here in the islands. Commenting editorially on the annual report of the Commissioner of Education it says:

"We expect minds unfertilized as in America by generations of at least common schooling to assimilate the mass of bookish generalities contained in our curriculum. We assert that by doing it we are to make these people happy and more prosperous. We are not doing anything of the kind. By the false pursuit of a bibliomania which curiously affects the pedagogues managing the Philippine schools, the Filipino youth are being unfitted for their almost certain future. To put it plainly, they are being lifted out of the rut in which they have been for centuries, but they are being left in the air.

* * * * *

The *Cablenews* avers that from a close watching of the product of the schools throughout the islands, gained during seven years and including a number of journeys about the archipelago, the public schools, if considered a means of fitting the pupils for their assured environment, and of making them better citizens, are a failure.

And this failure is due not to the body of teachers but to the system and those who head it. The United States is sowing here discontent. It is forging a weapon against itself. It is apparently planning for a generation of incapables. It is harming the Filipinos and the Filipinos will make the United States pay for this harm."

P. M. F.

Coercing the Ritualists

LONDON, JULY 20, 1909.

The Court of Arches, the oldest ecclesiastical court of the Established Church gave judgment yesterday in an important case. The suit was promoted by the Bishop of Oxford, Dr. Paget, formerly Regius Professor of Pastoral Theology at Christ Church, and a moderate High Churchman. The defendant is the Rev. O. P. Henly, rector of Wolverton, St. Mary. Mr. Henly is an advanced Ritualist. Last September Dr. Paget warned him that he must give up certain practices, which included "reservation of the Blessed Sacrament," and the use of the Catholic Benediction service. This warning was the outcome of earlier proceedings in the Court of Arches. On the Bishop writing to Mr. Henly to ask if the monition had been obeyed he got no answer of any kind. The Bishop then sent his archdeacon and chaplain to attend an evening service at Mr. Henly's church. They gave evidence before the court that they saw a tabernacle with a light before it, that the "consecrated bread" was taken from the tabernacle and benediction given to the people with it, after a Litany to "the Virgin" and translations of the "O Salutaris" and "Tantum Ergo" had been sung. The Bishop had suggested to Mr. Henly that he should resign his benefice, but Mr. Henly treated the proposal with silence and did not put in any defence before the court.

The Dean of the court gave judgment to the effect that Mr. Henly had been guilty of practices that were "undoubtedly illegal and contrary to the ritual and subversive of the teaching of the Church of England," and had aggravated his offence by contumacy to his bishop. He is given a fortnight to submit, and if he still remains obstinate he is to be deprived of his benefice.

This is the first case that has been carried to extremities, and others are pending. Some of the bishops refuse to take action in such cases, but others are determined to give the "advanced Ritualists" scant quarter. The situation now is that the Ecclesiastical Court has condemned the Ritualist doctrine of the Eucharist, the Dean of Arches distinctly laying it down that the doctrine implies transubstantiation which the Church of England condemns. This comes just after the attack on the Athanasian creed by Convocation, and one wonders how many more shocks of the kind the Ritualist leaders will endure before their eyes are opened to the realities of their position.

Pickering is one of the most picturesque towns among the Yorkshire moors, and formerly one of the most Catholic. There labored in the penal days the great Father Postgate, the last of the martyrs of York Tyburn. On Potter Hill they show you a tree he planted, and at Egton Bridge many of the martyr's relics were discovered some years ago.

The Catholic faith was despised and misrepresented in Pickering when about eight years ago Father Bryan began pioneer work there in a little room at the back of a butcher's shambles. His flock consisted of one

family, ignorant in the extreme of the teachings of the Church of their baptism. The zeal of God's house was burning in the convert heart of Father Bryan, and handicapped though he was by the loss of his hearing, and the lack of funds, he set to work and appealed far and wide to Catholic charity. He had, prior to his conversion, been an Anglican minister on those very moors, and being of very High Church principles he shared largely the confidence of Lord Halifax, his neighbor, who even after Father Bryan's conversion, never ceased to maintain the most cordial relations with him.

The work at Pickering has grown; the ground on Potter Hill, where Father Postgate planted the tree, has been bought; a church, a house, and a school have been built, and on August 7, anniversary of Father Postgate's martyrdom, the new school will be inaugurated. The event promises to be of unusual interest, as the opening address will be delivered by no other than Lord Halifax himself, the great leader of the High Church party. Never before has he taken such open part in anything exclusively Catholic; and curiosity is greatly aroused, owing to the perturbations caused in the High Church ranks by the vote of Convocation concerning the Athanasian Creed. Of it one rector says: "We feel the ground slipping from under our feet." Perhaps at long last Lord Halifax begins to feel that his branch theory is as it has been so often described: a broken branch with no sap from the parent stem.

A. H. A.

A Jubilee of Unusual Interest

A jubilee of unusual interest has lately been celebrated at Belmont near Hereford. The very name of the place is probably unknown to the great majority of AMERICA's readers, but to the Catholic body in Great Britain it is familiar as the home of the central novitiate and house of studies of the English Benedictines and the seat of the Bishop and Chapter of the Diocese of Newport. The jubilee of the place therefore has a double interest. Since its opening fifty years ago it has been the religious home for four years or more of all the monks who have been professed in the Congregation of the English Benedictine monks, a number not far short of five hundred; indeed, of all the existing members of that body only some half dozen have been spared who were witnesses of its opening. Under its other aspect, as the pro-cathedral of the Newport diocese, the church and priory of St. Michael and all the Holy Angels at Belmont, a still greater interest attaches to it.

When the Holy See over fifty years ago was taking steps to re-establish a hierarchy in England the bishops of the country, on the initiative of Cardinal Wiseman, petitioned Pope Pius IX to establish, in one diocese at least, a chapter of Benedictines, both as a recognition of the work which the Order had done for the English mission and to reconstitute in one diocese at any rate the organization which in pre-Reformation days had obtained in nine of the old English Sees. That arrangement had come about quite naturally under the circumstances of England's conversion in the sixth and seventh centuries. For, as St. Augustine, the apostle of the English, was a Benedictine and had a body of monks assigned him by Pope St. Gregory the Great for his assistants in the work of evangelizing the English, it came about that many of the episcopal sees were set up in the churches which the monks had established. Such was the case with the primatial church of Can-

terbury and with its nearest neighbor the cathedral of Rochester. The great sees of Winchester and Durham, the bishoprics of Ely and Norwich and Worcester, all were served by communities of Benedictine monks who at the same time formed the chapter of their respective dioceses. At Coventry again and Bath were cathedral chapters of the Order who shared with the secular chapters of Lichfield and Wells in the diocesan organization of those two sees. It may be noted that another English see was held by religious, that namely of Carlisle, which was in the hands of the Regular Canons of St. Augustine. In Ireland the Benedictines formed the chapter and served the cathedral church of Down; and in that country and in Scotland various cathedral churches were served by the Canons of St. Augustine. Of the numerous examples of this custom on the continent of Europe it will suffice to name the sees of Fulda, Bremen, Freising and others in Germany, Odensee in Denmark, Montpellier and others in France, and Monreale in Sicily, formerly served by Benedictines, and Brandenburg and Riga in Pomerania by Premonstatensians, as among the numerous instances of the harmonious union of the episcopal and monastic interests.

St. Michael's at Belmont is situated in a beautiful part of the county of Hereford on the banks of the Wye about three miles above the city which gives its name to the shire. Its church is a stately gothic cruciform structure designed by Edward Pugin, who was also the architect of the extensive monastery erected on the south side of the church. The pro-cathedral is unique among the modern Cathedrals of England inasmuch as the Divine Office has been celebrated within its walls by day and night ever since its opening half a century ago. The number of its community varies usually from thirty to forty and the house is governed by a Cathedral Prior to whom the use of mitre and pontificalia has been granted by the Holy See. Several men of note have been connected with the monastery. Its first Prior, Dom Norbert Sweeney, was famed in his day as a preacher and writer; Dom Bede Vaughan, his successor, became Archbishop of Sydney, N. S. W.; his brother Dom Jerome Vaughan founded the Abbey of Fort Augustus in Scotland; and the present Bishop of Newport, the Right Rev. Dr. Hedley, was for some years a professor within its walls. May the second half century of St. Michael's fulfil and more than fulfil the promise of its first.

DOM GILBERT DOLAN, O.S.B.

The Press and the Centre Party

ROME, JULY 19, 1909.

It would seem that nothing good or bad of a political nature can happen nowadays without the Vatican being dragged into it. Bülow's fall is a case in point. All the world knows that the German Centre party is independent of all ecclesiastical authority: and on purely political grounds that party has thought fit to oppose certain measures suggested by the chancellor. In the hope of weakening the Centre, Parliament was dissolved at the end of 1907, but the elections resulted in the return of the party with increased numbers, and eventually Bülow has resigned. But all the world does not know what the press is determined to make it know, that Emperor William and Chancellor Bülow had left no stone unturned to persuade the Vatican to intercede with the Centre in favor of the Finance Bill, as Pope Leo XIII on one occasion helped Bismarck. The story runs that

in April of last year, on the excuse of seeing to some repairs in his Villa Malta, Bülow went to Rome, and tried to spread the notion that the Centre was out of touch with German Catholics. Meanwhile in Germany the government was trying to persuade Catholics there that it was their good friend, and that it was solely opposed to the political Centre. Furthermore the Governor of the Rhine Provinces, von Schorlemer, a Catholic but not a Centrist, started at the Emperor's suggestion another party, the Deutsche Vereinigung, opposed to the Centre. It had but few supporters, but the government press sounded its praises, and heralded its future. The intention of dividing in order to rule was evident, but the Centre wisely modified its policy, took a more democratic stand, and held firm. Then the Emperor bethought him of sending von Schorlemer to Rome as his representative on the occasion of the Pope's episcopal jubilee, so at least the inspired press reported. But Rome persisted in maintaining strict neutrality. And now the Vatican is being blamed for Bülow's fall. Those who express such views have but a very imperfect notion of the apostolic mission of the Papacy. What the attitude of Bülow's successor will be is in the region of conjecture. But even in the event of a new election the strength of the Centre party can suffer but little change. It will be returned again to watch over the interests of religion and fatherland.

The Congregation of the Index has condemned the principal works of Murri, the excommunicated priest, including those he wrote under the pen-name "Sosthene Gelli." One of his books, "Le Battaglie d'oggi," has been in the market for the past ten years, and has been read aloud in Seminaries as spiritual reading, and given as a prize on Premium day to successful students.

Turmel's works and "Herzog's" are also on the Index. "Herzog," "Dupin" and "Lemain" were all pen-names for the writings of one and the same man in the *Annales de Philosophie Chrétienne*, the *Revue d'histoire et littérature religieuse*, and elsewhere. The most notorious of his writings is the "Histoire du dogme de la Papauté," which is in reality a denial of the Papacy. The errors in these writings had recently been pointed out in the *Civiltà Cattolica*. It is not to be hoped that Murri will make submission: and time only can tell what Turmel will do. Pride is the real stumbling-block of the modernist.

The death of the Pretender to the Spanish throne, Don Carlos of Bourbon, recalls the important part played by the Vatican in the political pacification of Spain. Without entering into the rights of the case, it is a fact that whatever success the Carlist party had in 1871 was owing to the support of the Conservative and ecclesiastical element then in Spain. Ever since the failure of that campaign Don Carlos has guided his forces from a distance; yet the internal disunion of which he was the cause weakened the Spanish nation. In 1885 Pope Leo issued an Encyclical letter to the Spanish hierarchy and people calling on them to respect constituted authority. Cardinal Rampolla was at that time nuncio in Madrid, and cooperated heartily with the desires of the Pope. The result was a weakening of the Carlist party. Don Carlos did not, however, lose heart. As he lived mostly at Venice, he was an intimate friend of Pope Pius X, and possibly he hoped for much from a friendly pontiff. He was soon to learn, however, that the Vatican maintained the policy of Pope Leo, and that Carlism must slowly expire. It was a blow for the Pretender and he took it deeply to heart.

L'EREMITE.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 7, 1909.

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Press Reports About Spain

We hear little of Spain except when some calamity befalls her, or when some uprising like the late Barcelona riots threatens to overthrow her government. Then the agencies which ignore Spanish intelligence at all other times begin by informing us that all communication has been cut off, that not even a newspaper is let pass the border, and that official news is not only censored but doctored, and straight way they proceed to tell us that affairs are worse than can be imagined and set no limits to their own imagination in describing the situation as the worst possible. Until a week ago such scant press notices as our newspapers deigned to publish about Spain, mentioned her recovery from the deplorable condition we were told she was in at the time of our war with her. Occasionally, even the word progress was used in connection with her economic and social policies. In more or less patronizing terms we were given to understand that we had done her a great service by destroying her fleet, transporting her troops home from Cuba and relieving her of colonies she could no longer govern to advantage. It really began to seem as if Anglo-Saxon or Yankee had at last learned to regard Spain without prejudice. Vain hope! No sooner is there a rumor of misfortune from that country than our newspapers teem with editorials ringing the death knell of Spain, affecting sympathy with its people, but cruelly assuring them that being as they are, decadence was all they could rightly expect.

REVISING THE PRESS REPORTS

Spain is one of the few countries of Europe which has remained faithful as a nation to its allegiance to the Church. It is a Catholic country, and it has remained so for centuries in spite of every attempted destruction of its religion whether by infidelity or Protestantism. Very naturally, therefore, everything that menaces its peace

and prosperity is magnified out of all proportion and made to appear as if the proud land and its people must disappear from their place among the nations of the earth. When credible news shall arrive we shall very likely learn that the Barcelona riots were no worse than draft or strike riots within our own memory in our own large cities. It begins to appear even now that for the unexpected Riff situation the Spanish troops have been mobilized and massed surprisingly well. For a week or two it will be a nice study to observe how our dailies will report the correct news without altogether contradicting their first messages. We shall hear less about the abnormal influence of the Church in Spain, undue clerical domination, obsequious respect of the king for the ecclesiastical authorities and all the other signs that the Catholicity of Spain is to blame for her misfortunes. The patronizing air will be resumed, and surprise will be expressed at the anomaly that a country like Spain can maintain order at home under trying circumstances and protect her interests abroad.

Needed Safeguards

The Catholic mind does not require the support of arguments drawn from non-Catholic experience to strengthen the truth which his Church proposes. Yet because of an inclination now and then apparent among Catholics to question the need of certain limitations put upon them, it is not ill-advised to quote the example and authority of those not encumbered by these limitations. A case in point is to be found in an utterance of Dean Charles Fordyce of the Teachers' College of Nebraska State University.

Speaking in one of the sessions of the recent National Education Convention in Denver, the Dean is reported to have said: "Frequently I am asked by teachers in lower schools: 'Why is it that a young man degenerates within six months after he enters college?' These teachers tell me that their boys leave them clean in mind and strong in body, and in six months they succumb to temptation. I'll tell you why. They have been going to a secondary school under a home influence. They come to college as their own masters and in a few months they fall under the alluring vices constantly flaunted before their eyes."

Is not the Dean's answer an implied corroboration of the statement made in the resolutions of the recent Catholic Education Convention at Boston, in which as a reason of the maintenance and multiplication, wherever necessary, of Catholic academies, high schools, colleges and universities, it is affirmed that they "are coming to be more and more recognized as the only ordinary safeguards of faith for a period of life most in need of such aid?"

CHANGING VIEWS

Wait for the swing back of the pendulum. It is a word often uttered when the whirl of change brings into

our social ways novelties that arouse distrust if nothing more. Somehow the common sense of mankind does not permit too wide a divergence from the equilibrium which age old experience has proved to be the safe one in human affairs.

At times, no doubt, the backward swing seems long in coming. For a generation and more conservative minds have been troubled over the changing standards of school methods and the novelties that have swept into school training upon the wave of "modern improvements." These novelties have reached down to the elementary grades and up through secondary and college and university courses of instruction. A fixed "time element" has been made imperative, no allowance being conceded for the varying individual capacity of the students; branches, sometimes incompatible and frequently of secondary importance, have been crowded into the schedule of instruction until considerable gaps were perforce left in the knowledge of essential subjects; the rigid "credit system" was introduced and the elective system was made part of elementary and secondary programs; specialization was encouraged among students long before the acquisition of the harmoniously rounded general education which an older and saner refinement of scholarship used to demand.

The results have not proved satisfying—and the pendulum seems about to swing back. Very general complaints have been made of late regarding the lack of thoroughness in elementary training to-day; secondary schools are claimed to have lost their proper character of broad general training and preparation for college work; the college itself appears to be losing its identity as an institution aiming at a continuous and normal development of the mental faculties along well-defined lines and the possession of a clear and coherent system of principles upon which any special or professional courses may afterwards safely rest.

The practical objection that appeals most to our American minds is the abnormal length of time required to-day to complete the full course of study from the elementary school through the full development of professional work in a university. They who have chosen the old conservatism in educational work are gratified to note the return to its ways implied in the pointed criticism of grammar and high school methods contained in the annual report of the head of a western institution heretofore eager to press to the front in the pedagogical changes.

Dr. Judson, of the Chicago University, in his report recently made public, writes as follows:

"In the elementary school, from one to two years ought to be saved by proper adjustment of work and proper training. It is also worthy of consideration whether an adequate secondary school course, providing all necessary preparation for college admission, cannot be secured in three years rather than in four.

"The present work of the secondary schools tends to

be too scattering. A student is not likely to carry any one subject far enough to have a firm grasp of it. If students studied fewer things and studied those things longer they might be better fitted to take up college work."

No doubt the pendulum will swing back. The Chicago Doctor is not alone in his perception of the dangers to scholarship involved in the unwise tendencies of to-day. And with the incoming of the change there will result a more effective use of the millions generously, if not wisely, contributed to the work of education among us.

Professor Newcomb and Father Höll

The death of Professor Simon Newcomb recalls his signal vindication of a great Catholic astronomer, Rev. Maximilian Höll, S.J., on whose character a cloud had rested for over a century. Father Höll, who was born in 1720 and entered the Society of Jesus 1738, had founded the Klausenburg observatory, 1751, and the observatory of the University of Vienna, 1755, of which he was the first director. At the invitation of the king of Denmark, he conducted an expedition to the Island of Vardo near the North Cape to observe the transit of Venus, June 3, 1769, and found that the sun's parallax was about 8.70 seconds, twenty seconds more than the then accepted value. Other astronomers disputed the Jesuit's figures, and sixty years later, Professor Littrow of Vienna examined Father Höll's journal and reported that the original records had been tampered with, the vital figures having been erased and re-written in blacker ink. Astronomers thereupon dismissed Father Höll as untruthful and scientifically untrustworthy. So the matter remained until the United States Government, 1883, commissioned Professor Newcomb to re-examine the observations of the transit of Venus in 1761 and 1769.

When secretary of the United States Commission for observing the transit of 1874, Dr. Newcomb had become acquainted with another distinguished Jesuit astronomer, Father Perry, S.J., who was conducting the expedition of the London Royal Society for the same purpose. This may have interested him in the case of Father Höll. Testing the alleged erasures in the original document by a pencil of sunlight in a dark room, he found there was no erasure but that Littrow's mistake arose from the fact that, being color blind, he was unable to distinguish inks of different colors. Professor Newcomb published an interesting account of his investigations in the *Atlantic Monthly*, November, 1900, and concludes by stating that ever after he felt a great desire to tell Father Höll the story of the investigations that cleared his character of the aspersions of a century. Dr. Newcomb was not a Catholic, though his brother, an enterprising hotel-owner in Georgia and Florida, is a convert to the Church. The astronomer's mental honesty was unquestioned, and we trust his desire has been realized.

A Good Word for Education

So much has been said in depreciation of education and of its failure to evolve scholarship in America, at least, that it is rather interesting to find in a reprint from the *Johns Hopkins Hospital Bulletin* for July, 1909, some words of praise for education though they do refer to the olden times. The lecture of Dr. James J. Walsh, the Dean and professor of History of Medicine and of Nervous Diseases at Fordham University School of Medicine, delivered before The Johns Hopkins Medical Historical Club shows that the old-time universities of the thirteenth and fourteenth centuries produced some magnificent scholars. We would like to know just what his audience thought of the suggestion which we find in this lecture that the medical schools of the thirteenth century were doing at least as good work as Johns Hopkins is doing at the present time. Since his lecture was published in the *Bulletin* doubtless the documents that he presents in the matter were taken rather seriously. The old charters of the Medical School as given by the Popes at the time show a very high standard of preliminary and medical education requiring three years in the undergraduate department and four years of medical studies before the degree of Doctor of Medicine was conferred. The Medical schools whose requirements are as high as this in this country at the present time may be counted on the fingers of one hand. It is chastening to modern educators to realize that we are not nearly so far ahead as we think we are and it does cut the ground out from under the old assumptions that the Popes and the Church were opposed to the progress of science and above all to scientific education, to have these old documents presented. In the Medical schools all the science of the time was taught and with great measure of success. The greatest of German historians of medicine declared not long since that in the fourteenth century practically everything that we are doing in surgery now was being taught in the medical schools. We had thought that at least in surgery we were far ahead of the past. Documents evidently not traditions are wanted in history and this is particularly true of the history of medicine.

The Catholic Federation Convention

The Annual Convention of the Federation of American Catholic Societies will open in Pittsburgh on Sunday, August 8. A large delegation is expected from all parts of the United States. The city is central, its accommodations are the very best, and the people are noted for their municipal spirit. This Federation has already become one of our Catholic institutions. Organized early in the century, it has grown more active and extensive every year. State and county and local or municipal organizations abound, and there is scarcely a Catholic society which does not take part in it. In

the beginning it was feared by some that a vast organization of this kind could never be held in control; that the individual would usurp the prerogative of the entire body and speak as if authorized by all; that action taken in one part of the country would run counter to the sentiment or interests of the general body, or to the societies federated in some portion of the country; that concerted Catholic action might arouse non-Catholic suspicion or opposition. For nearly a decade the Federation has prospered and it is still growing and it has not given the slightest justification of these apprehensions. Hundreds of thousands of men hitherto living apart have been brought into close relations; they have learned to look beyond their local concerns to the interests of the entire body Catholic; they have not been misrepresented by individuals or by local organizations presuming to speak or act for the entire body; and they have encountered no opposition from non-Catholics, but on the contrary their public acts have won the admiration of all.

New Head of the Knights of Columbus

In electing Mr. J. J. Flaherty, of Philadelphia, Grand Knight of their organization, the Knights of Columbus have given a signal proof of their determination to choose only the best man for that distinction, and to reward the eminent services of one who has devoted himself to their welfare. No action on the part of the general body could give greater assurance to the bishops and priests of the country who are concerned about the Catholic interests of this Order. Embracing as it does in its membership the rank and file of our Catholic young men, it can easily be made an agency for their betterment or an instrument for their destruction. More than any other form of organization secret societies need the direction and control of authority to prevent them from causing evil even where they intend to do good. The Knights of Columbus form a body which is capable of immense good for religion and morality. As Catholics they can accomplish their excellent purposes only in so far as they are submissive to the authorities of the Church. They appreciate this fact so well, that, whether officially or unofficially, they have seen fit to seek approbation from the authorities at Rome. They do not need to go to Rome. They need but the favor of their bishops and priests here. Without this Rome will never countenance them; with this Rome will give them the most cordial approbation. In selecting for their chief office a man whose entire life has been devoted to Catholic interests, they have given the best possible proof of their own Catholic spirit and of their loyalty to the Church. In his own community Mr. Flaherty enjoys the reputation of a public-spirited citizen; in his profession he ranks among the first; in his social life he is beloved by all who know him, and we are satisfied that he has accepted his new office only because of the opportunities it will afford him of doing good.

LITERATURE

Dictionary of the Bible. By JAMES HASTINGS, D.D. New York: Charles Scribners' Sons.

Dr. Hastings has given us a new "Dictionary of the Bible," complete in one volume. He and his helpers, John A. Selbie, D.D., John C. Lambert, DD., Shailer Matthews, D.D., have not merely epitomised the articles of the five volume Hastings' "Dictionary of the Bible;" they have edited a new and an independent work, along the lines of the larger work, but by means of articles written anew and often by new contributors. The present work is not meant for scholars, who would more profitably make use of the five-volume work; Hebrew and Greek type are not used, nor are the articles over technical, exhaustive and comprehensive. The needs of students of the Bible, whether in seminary-life or thereafter, rather than the needs of the Biblical specialist, are kept in mind by the editors.

The articles in the department of Biblical history, linguistics, ethnology, chorography and kindred sciences are abreast of present scholarship. Well established facts are given, commonly received chronologies are followed and the mere conjectures of the rash are avoided.

This avoidance of the rash is evidenced in Nöldeke's scholarly article on Arabia, wherein he sets an interrogation mark after his conjecture that the Acts were written in A. D. 105. As an offset to this conjecture of Nöldeke, one is pleased to find that Maclean (cf. article on Acts) assigns Acts to A. D. 62, the date in favor among Catholic exegetes and defended by Blass, Salmon, Headlam and Rackham; and refuses to allow any probability to date later than A. D. 80. Maclean stands for Acts as "a history of real importance and one that is most trustworthy . . . a genuine contemporary record."

The same sober judgment marks the article of Davison on the authorship of the Gospel of John. Though he rejects the opinion of Salmon, Bordenewer and many others, who contend that John the Elder had no real existence, Davison clings to the evangelical tradition and refuses to make the inexplicable mistake of Papias—the confusion of an utterly unknown person with one of the inner circles of the Lord.

Traditional dates are defended likewise by Maclean in his treatment of Matthew, Mark and Luke. He assigns the synoptics all to dates earlier than A. D. 70, and that because of the prophecy of the destruction of the Temple and City of Jerusalem. He rejects the assumed Q and defends our Mark as the original Mark, though he considers that the First as well as the Third Evangelist made use of the Second. Maclean rejects as unproved the assumption that Matthew's original work consisted only of the *sayings* and not at all of the *doings* of Jesus. In the article on Hebrews, Willis inclines to reject the theory of a letter sent from Rome to Palestine, does not decide on the name of the author, but assigns the epistle to a date in the neighborhood of A. D. 80.

Apart from these questions of special introduction to the Bible, there are those of inspiration, interpretation, historicity, etc., in regard to which Catholics must take into account the infallible teachings of the Church and the disciplinary and authoritative decisions of Roman Congregations. It would be out of the question to look for strictly Catholic teaching on inspiration, for instance, in this "Dictionary of the Bible." In fact, Garvie, who writes the article on inspiration, says that "the doctrine of the inspiration of the Bible does not properly fall within the scope of a Bible dictionary;" that is to say, the writers of these articles in the Hastings' "Dictionary of the Bible" prescind from the inspiration thereof. The words of the Bible are treated not

as the Word of God but as the words of men; and are viewed from the standpoint of historical and philological criticism, not at all from the standpoint of divine authority and authentic and Catholic interpretation. Such being the viewpoint of the contributors, we are not surprised to find no articles on Exegesis, Hermeneutics or Interpretation, Historicity, etc.; the editors understand that the rules of interpreting any human book be applied in the exegesis of the Word of God.

So long as he bears it well in mind that these contributors treat the Bible apart from the whole scheme of inspiration, the Catholic student will find this compendious "Dictionary of the Bible" a very storehouse of accurate data of history, philology, Palestinology and ethnology of the Bible.

WALTER DRUM, S. J.

The Law of Church and Grave; The Clergyman's Handbook of Law. By CHARLES M. SCANLAN, LL.B. New York, Cincinnati, Chicago: Benziger Brothers.

This work of 265 pages has been written for clergymen of all denominations—for ministers of various sects as well as for priests. It is not a compendium of ecclesiastical law, as might, perhaps, be surmised from the title: it is rather a collection of statute laws of particular States regarding various topics which may arise in the business transactions of a clergyman. In the perusal of this volume a pastor may find in 483 sections a large number of Church questions in which a judicial decision has been given for several States, although he may fail to learn what is the law upon a question in the particular State, where he himself is domiciled. Hence when he has to deal with a practical case, he will do well to follow the advice of the author given for a special point in section 73. "As there are various statutory provisions in the different States, each case had best be attended to by an attorney."

The book is likely to attract many, who will see in it references to decisions with which they have been somewhat familiar. Undoubtedly some clergymen will find that it contains information both interesting and useful. It may puzzle some readers to determine the reason for the introduction of the word, Grave, into the title, since out of thirty-four chapters contained in the volume, only one is devoted to the subject of Graves or Cemeteries; still manifestly this affects in no way the worth of the book itself.

Cousin Sara. By ROSA MULHOLLAND. New York, Cincinnati, Chicago: Benziger Brothers.

The name of Rosa Mulholland to a story is a guarantee of quality in style and thought, but "Cousin Sara" does not need the glamor of a name to recommend it, and somehow "Lady Gilbert" would suit better this stately narrative than the name that is associated with the heart-charm of the "Wild Birds of Killeevy." This also has a charm that holds the reader to the page but its appeal is more to the mind than the emotions. "Sara" and her hero are admirable though strangely precocious; five years added to their age would make them more convincing.

"A Story of Arts and Crafts," it flits between the mills of Antrim and the art-homes of Italy, where both orders are found united in Dante, who, "through his father, a notary, belonging to the Greater Guilds who had jurisdiction over all the arts in a republic of merchants, was at once a noble and a burgher, restraining the old nobility and exalting trade by the ordinances of justice." Thus, while holding a firm hand on the thread of the story and developing the characters with easy naturalness, Lady Gilbert gives her readers a frequent glimpse into much that is noble in the art and literature of the past.

Psychotherapeutics. By HUGO MÜNSTERBERG, Professor of Psychology at Harvard University. New York: Moffat, Yard & Co.

Professor Münsterberg begins the preface of his recently issued book on Psychotherapeutics with the statement that this book is one of a series the first of which, "On the Witness Stand," was meant more particularly for lawyers and treated psychology as applied to law, while this second is meant for physicians and treats psychology as applied to medicine. While legal psychology has been, in Professor Münsterberg's opinion, neglected there has been entirely too much loose talk about Psychotherapeutics and scientific medicine must now take hold of the subject or a more deplorable disorganization will result, the symptoms of which no one ought to overlook. While he insists that this book is not written against the Emmanuel movement, nor "Christian Science" nor any other present-day tendency in these directions, he points out very emphatically that these movements are not new but are only phases of religious enthusiasm often seen. Pastor Gassner, of Ellwangen in Germany, did in the eighteenth century just what the Emmanuel Church movement is doing to-day, and attracted quite as much attention. There have been intervening successors.

For the invasion of medicine by the clergyman and by religion Professor Münsterberg, whose place at Harvard has surely given him an opportunity to see just what the two movements, Christian Science on the one hand and the Emmanuel on the other, signify for the present generation, is not slow to express his disapproval. He says that "the meaning of religion in life is entirely too deep that it should be employed merely for the purpose of lessening the pains and aches of humanity and the dreads that are so often more imaginary than real." He insists that "it cheapens religion by putting the accent of its meaning in life on personal comfort and absence of pain." He adds, "if there is one power in life which ought to develop in us a conviction that pleasure is not the highest goal and that pain is not the worst evil, then it ought to be philosophy and religion." Present day movements, however, tend to subordinate religion to this-worldliness rather than to other-worldliness, and by just that much they take out of religion its real significance.

Professor Münsterberg has many expressions that are interesting to Catholics and particularly to Catholic educators. The new psychology has been responsible for so many unfortunate tendencies in education that it is worth while to call attention to some of the redeeming features. He insists very much, for instance, on the necessity for training in self-control in youth if suffering is to be avoided in later life. He says "Above all from early childhood the self-control has to be strong. The child has to learn from the beginning to know the limits to the gratification of his desires, and to abstain from reckless self-indulgence." He adds, "a good conscience, a congenial home and a serious purpose are, after all, the safest conditions for a healthy man, and the community does effective work in preventive psychotherapy whenever it facilitates the securing of these factors." It is curious how far afield one must go to get advice that was quite obvious to the Christian parent of the olden time, and to have it brought home to us once more that the formation of character by the teaching of self-denial not only does good to the morals of children, but also prepares them for happiness and better health later on in life. When they have learned to deny themselves when young it is not hard to stand pain when older, and pain borne with equanimity is lessened by one half, if not in its intensity then at least in its power to disturb.

The modern psychotherapist led to it by the new psychology is now ready to teach the world the value of confession and to point out how much this dear old institution is enabling men to withstand the trials of life. Professor Münsterberg confesses that "it is not chance that in countries of mixed Protes-

tant and Catholic civilization the number of suicides is larger in the Protestant regions than in the Catholic ones, where the confessional relieves the suppressed emotions of the masses." There are many other points at which psychotherapeutics touches Catholic teaching where Professor Münsterberg does not talk so fairly. Most of these are things about which he knows very little by actual experience. Wherever the modern psychologist comes in actual contact with Catholic practices he drops the word superstition, as a rule, and recognizes the practical wisdom of many abused customs. The confessional has been vindicated. Prayer has, however, been even more amply vindicated. If it were only for its effect on the human disposition so as to make it more ready to stand the annoyances of life and the trials of suffering, psychotherapists are ready to confess that prayer is well worth the while. To what curious reversion to old-fashioned things by new-fangled ways we are gradually being led, as Protestantism loses its hold and men come to study the Church with their eyes once more and not with their prejudices.

The Divine Story. A short Life of Our Blessed Lord Written Especially for Young People. By. REV. CORNELIUS JOSEPH HOLLAND, S.T.L. Providence: J. M. Tally.

"The story of how our Saviour came, and made known His truths, and founded His Church, and died at the hands of the Jewish nation,—is the divinest story in the history of the world. To know it well, is to be led to look upon our Lord, not as One who lived and died ages and ages ago, but as an ever-present Friend,—only more winsome, more precious, more lovable, and more generous than any mere earthly friend could be."

It was the desire to make known this Friend, especially to the young, which inspired Father Holland to write this little book, and the spirit of his purpose manifested in the above paragraph from his introduction, is ever present as he pens his divine story. In simple diction entirely suited to the class of readers to whom he especially appeals he sketches the life of our Blessed Lord from the stable of Bethlehem, through all its mysteries of hidden childhood, of public preaching, of miracles and parables and sufferings and death until the day on the mountain top when He ascended "and a cloud received Him out of their sight."

The story is told in an unusually attractive style which will find many admirers among children of a larger growth as well as among those whom the author had specially in mind in its telling. And one need not insist upon its value in a day when a conceited and questioning naturalism seeks to brush away the comforting lessons of the Redeemer's life among men. The perplexing topics of the critics of course do not enter into Father Holland's narrative. In a spirit of faith and trust he builds his story about the scriptural text and the unction of the lessons repeated and the scenes described exerts an irresistible charm. And it is this quality, no doubt, which gives notable value to the volume. Father Holland shows a pleasing readiness in his interweaving of the actual scriptural words into the text of his story, which will prove advantageous indeed in the fashioning of the young mind reading the tale. It is out of the unction of the word of Scripture itself, as its lessons are unfolded to us by competent teachers, that we must draw the antidote that will dispel the poison of present-day fallacies. We hope that Catholic teachers will not fail to include this worthy little volume in the book-lists made up for their pupils' reading.

A new edition of "A Round of Rimes," by Denis A. McCarthy, is to be issued by Little, Brown & Co. This was the first book of the collected verse of a very popular poet. Mr. McCarthy is associate editor of the *Sacred Heart Review* of Boston.

Reviews and Magazines

Calvin of course is the feature of the July *Princeton Theological Review*. There are three articles which painfully elaborate what was not characteristic of Calvin, either as a man or as a teacher. One could sympathize with the editor, faculty and writer in their difficulty. It was hard enough for a Calvinistic institution from which Calvinism had oozed away, to have to publish every month a theological review; but here comes the centenary of Calvin, who, if anything was definite, and Princeton (where Calvin is still *magni nominis umbræ*) finds itself in the dilemma of having to praise the terrible dogmatists of Geneva without damning itself, now innocent of Calvinistic dogma. The premonitory statement that "each author is solely responsible for the views expressed in his article" is, in this instance, uncalled for—Messrs. De Witt, Warfield and Bavinck are careful to say nothing positive enough to compromise anybody, except Calvin, whose characteristics and teachings they calmly ignore. They select for eulogy Calvin's ability, scholarship and resoluteness which no one denies, and those doctrines of the "Institutes" which the Catholic Church taught before and after Calvin; but of his distinctive doctrines of "total depravity," "predestination absolute" to Heaven or Hell independent of individual action, of his persecuting spirit and the execution of Servetus and scores of others, there is never a word, but they make much of the exploded catch-cry, "Calvin, the defender of human liberty and the Sovereignty of God." The real Calvin is resolutely excluded, with the result that the number is as colorless as "Hamlet" without Hamlet. Had it been published when Calvin ruled Geneva, he would have thrown the writers into the fire with Servetus.

Paul Bernard writes in *Etudes* of July 5, of "Calvin's Conversion," which he assigns not to a sudden repression of the passions of youth, nor to the natural affinities of Calvin to Protestantism by education, racial and family traditions and influences, but to selfish motives and worldly interest. Calvin did not seek the truth; he sought himself. The article has been translated and published in the *Catholic Mind*.

In "An old Treatise on Frequent Communion," Paul Duden has some interesting information about the "Libellus" of the Jesuit, Christopher Sanchez of Madrid, published at Naples in 1555 and recently edited with a commentary by Father Bock, S.J. There is a striking agreement, especially in the part treating of

the dispositions necessary for frequent Communion, between the principles laid down 300 years ago by the Spanish theologian and the decree inviting the faithful to daily Communion issued by Pius X in 1905.

In his third article on "The Primacy of St. Peter in the New Testament," Yves de la Brière discusses the literal meaning of the text "Thou art Peter," and its demonstrative value. He proves that these words are addressed to Peter personally; that Peter is not only the foundation on which the visible Church is to rise, against which the Gates of Hell will not prevail, and the possessor of the keys of Heaven, but that he will have power to bind and to loose, effectively, juridically and by a right properly and peculiarly his. The "Tu es Petrus" guarantees to Peter a special prerogative of headship, which is of its very nature necessary, and is to be transmitted to Peter's successors unbroken to the end of time.

Gabriel Havelin sums up the conclusions reached by Father Joüon, S.J., of Beyrouth University, in his recent work on "The Canticle of Canticles." Without rejecting the Christian tradition, Father Joüon returns to the older Jewish exegesis. Syntactical peculiarities, frequent admissions, the presence of the Persian word "pardes," etc., lend some probability to the view that the Canticle was not written before the exile. As to the class of literary composition to which the work belongs, the learned author shows that a structural unity exists, not of the dramatic kind, but the unity of a lyric poem with a certain dramatic character. He rejects the naturalistic, literal and "mixed" literal and traditional theories, and thus interprets the song: It describes in outline the varying phases of the love of Jehovah and Israel, such as we know them from the Historical Books: the Canticle is, therefore, if we can use the term, an historico-allegorical poem. It has two parts: the first reviews the history of the first covenant which begins with Exodus and ends at the Fall of Jerusalem; the second describes the New Covenant which Jehovah contracts with Israel on the return from the Captivity, a Covenant inaugurating the Messianic era, and which is to last forever.

J. C. R.

Under the title "History from the Dust," the Rev. W. D. Strappini, S. J., gives, in the *Ecclesiastical Review* for August, some interesting information about the light recently thrown on ages long since past by newly deciphered inscriptions and especially by the fragments of papyri unearthed in the dust-heaps of the Egypt of four or five thou-

sand years ago. As to inscriptions Father Strappini says:

"In the 17th chapter (vv. 6, 8) of the Acts St. Luke describes a tumult made by the Jews in Thessalonica, and how they drew Jason and certain brethren unto the "Politarks" of the city. Now this word "politark" is unusual; very learned men, like Hugo Grotius, have carefully pointed out that it does not occur in classical Greek. As they themselves did not know the word, they wrote copiously to show that St. Luke must have written something else, or that he had made a mistake, and so shown ignorance of the language. I am afraid St. Luke rested under this impression for very many years. No one seemed to think that St. Luke, who spoke Greek every day of his life, with those to whom Greek was his native language, might know more Greek than Grotius, who never spoke Greek at all. Learned classical scholars did not know the word, so St. Luke must be wrong; it never occurred to them, apparently, that there might be Greek words which they did not know. There was no one to set them right, no one, till a few years ago we got a witness out of the dust. In Thessalonica, now the modern seaport of Salanika, there was an ancient arch, which had stood from time immemorial. Frequently repaired by Greeks and Venetians, at last, in 1867, it threatened to fall on a roadway. So it had to be taken down, and the keystone of the arch became visible, the first time for some twenty centuries. When the dust of ages was cleared away, the stone was found to have an inscription, giving the names of the seven "Politarks" who were in office when the arch was originally built. The stone is now in the British Museum (No. 171 Greek Inscriptions). So St. Luke was right after all, and from the dust of ages his vindication has come convincingly; though slowly in the fashion of its coming."

As to papyri Father Strappini relates how in 1877 many mounds and rubbish heaps in Memphis were explored, and from them were collected not carefully stored-up documents, but unconsidered trifles such as are still thrown out promiscuously on the dust heaps near our towns: office books, leases of houses, school exercise books, diaries and all the various odds and ends that are the daily output of civilized people. These scraps afford an insight into the life of ancient Egypt which no formal histories can give. Father Strappini selects many striking examples. Then he goes on to show that our new and vivid knowledge comes not so much from papyrus relics as from potsherds and broken fragments of wood. Papyrus was too expensive

for the poor. Broken earthen and wooden ware was a favorite writing material for the poorer people. Thus, he says: "From these fragments we are unexpectedly furnished with solutions of problems which have hitherto seemed insoluble, and which have sent crumbling into pieces the learned self-assertive discussions of anti-Christian writers. In this way many useful side-issues have been made clear, all helping to prove the reliability and historic truth of the New Testament. I might instance one example. St. Peter, in his last epistle, says, 'When the *Chief Shepherd* shall appear, ye shall receive a crown of glory.' The word for 'Chief Shepherd,' *Archipoimen*, was not found anywhere else. Learned men said it was a word invented by Christians, invented just to serve their purpose. Well, as this was the only place where the word was found, no one had much to say. But one of the dust-heaps has solved the difficulty, for in one in Egypt there was found a small wooden tablet, which had been hung round the neck of a mummy. On this little wooden tablet were badly written in Greek the words, 'Plenis the younger the chief shepherd (*archipoimen*).' The tablet was a common thing, made for an Egyptian peasant, yet showing to us that the Apostle had not invented the word, but only used one well-known to those to whom he wrote. And the curious thing is, that another tablet was found which seemed to read, 'Plenis, son of Kametis, chief shepherd, 40 years old.' Might this have been the father of Plenis the younger? We may now take it that the word was well known, and well suited to the use to which St. Peter put it; only, this we did not know till we got our evidence from the dust."

The August *McClure's* contains a sympathetic and well-illustrated article by René Lara on Pius X, "The Poor Man's Pope." It is an account of an interview in which the kindly simplicity, honest directness and unostentatious holiness of the Pope's character impressed him: "a very noble, very upright, very candid mind." As the interview was very brief the writer, apropos of nothing, fills up the article with the relations between France and the Vatican. He is wrong in stating that the Papal disapproval of Loubet's visit to the Quirinal was the "conclusive cause of the official separation of Church and State, and that all Church property in France 'belonged to the State by right if not by fact,' but otherwise he is fairly correct. "It was with the moral omnipotence of principles that the Pope meant to resist the brutal force of his adversaries." Hence his "foremost thought is to promote unity

among all French Catholics in the common struggle . . . and I am bound to say that, after a period of irresolution, the Catholics of France have gradually grouped themselves in a body around the Pontifical throne." Pius, "ardently realizing the highest expression of holiness, scorns the subtleties of politics—'Governments,' he said, 'have brute force on their side; the Church has Time on hers.' He has marked out for himself a straight course among the rocks; he will faithfully pursue it to the end."

EDUCATION.

A peculiar situation exists in the town of Winchester, Conn. The town is at present using the Gilbert school, a private institution founded by William L. Gilbert, and in accordance with terms of his will children from St. Anthony's Parochial School are not allowed to attend.

When the Gilbert school was established the town abolished its high school, the objectionable provision in Mr. Gilbert's will being bridged over by an agreement with the trustees whereby the Catholics established a department in connection with their school. A year ago objection was made to this arrangement as the teacher employed was a nun. Since then Catholic children have been attending the Torrington High School, the town bearing the expense. The trustees of the Gilbert School have made every effort to have the matter rectified, even appealing to the Legislature for permission to ignore the will, but were voted down. On July 11, at the call of the pastor of St. Joseph's, the Rev. Andrew Slattery, a meeting of the congregation was held to take measures to compel Winchester to provide a high-school in which there would be no creed restrictions. It was very well attended and after considerable discussion a committee consisting of Father Slattery, Postmaster J. T. Glynn, Thomas F. Fitzgerald, a member of the town school committee, Thomas F. Wheeler and Dennis Hayes were appointed to arrange for a special town meeting to deal with the issue.

The Congregation of St. Viateur will open a college in Sioux City, Iowa, in September, 1910.

The buildings of the former Michigan College, at Orchard Lake, Mich., have been purchased for the Polish Seminary of Sts. Cyril and Methodius, of Detroit, which will open there in September.

Bishop Donahue will open a new college for boys in September, at Huntington, West Va. The Rev. John W. Werninger, pastor at Benwood, West Va., has been appointed the first president.

SOCIOLOGY

But a year ago the North American Civic League, a patriotic organization founded in Boston, issued its first call to loyal citizens asking their personal aid and financial assistance in its effort to Americanize the immigrant. The movement is one started by worthy citizens of diverse classes and is a direct evolution of a growing movement in the United States that something practical and immediate should be done to assimilate and Americanize the immigrant as speedily as possible upon his coming among us.

That the response made to the appeal was a gratifying one and the accomplishments substantial and positive may be gathered from the announced purpose of the gentlemen at the head of the League to introduce their organization into other communities during the coming year that the good resulting in Boston may be widely repeated.

The work carried out in Boston by the League may be gathered from a tabulated statement appearing in the first annual report of the League recently issued. Some of its details run as follows: An investigation was made into the character of individuals asking for employment as interpreters in the Municipal Courts of Boston and other cities, and thus the nomination of reliable men to serve in this capacity was assured. This, of course, to protect the interests of the newly arrived immigrant. Fifty lectures, most of them illustrated, were delivered in the evening schools of Boston and vicinity to audiences made up of resident aliens. In every instance these lectures have been accompanied by short, practical talks on American methods and institutions, with accompanying words of counsel. Patriotic exercises for the foreign population were conducted on Lincoln's birthday in evening school centres in Boston and suburban towns. Attendants were on hand to lend assistance to newly arrived immigrants coming in by steamer or by train. Arrangements were made with English-speaking men of different races by which the League has secured volunteer assistance in matters touching the interests of the different nationalities. Data were secured concerning proper accommodations and hygienic conditions in centres mostly frequented by immigrants. Messages were distributed among the incoming newcomers, which tell the story of our people, give instruction in the duties of American citizenship, and urge the necessity of learning English. Literature and data were gathered regarding different sections of the country, so that an intelligent reply can be given to new-

comers requesting information. Instruction in English was given, through the League teachers, to adults of different nations. Incidentally, immediate response was given to appeals for assistance in securing employment, and successful placing resulted in the case of thirty per cent. of the applications.

It will interest Catholics to learn that the work of the League has the cordial approval of Cardinal Gibbons who, in accepting a position on the League's Board of Managers, took occasion to say: "The work of the League should be supported by all the people. I have not the slightest hesitation in saying that assimilation is more forceful in America than elsewhere because of educational facilities, the use of a common language, and intermarriage."

The Knights of Columbus have been established in South America under the title of Caballeros de Colon. They are already in Mexico, but Buenos Aires, Argentina, has the honor of instituting the first council in South America proper, Dr. Santiago G. O'Farrell acting as Master of Ceremonies. Señor J. P. Kelly is territorial deputy for Argentina. Our bright contemporaries, the *Hiberno-Argentine Review* and the *Southern Cross*, both of Buenos Aires, are sanguine of a great future for the Caballeros who "by a marshalling of forces will bridge over the broad gulf that now rests between mother Church and many indifferent Catholic laymen of our South American communities, and bringing them into closer alliance with God and His Church, make them better citizens of Argentina."

The fate of the Metropolitan Life Insurance Company's plan to build and operate a huge sanitarium for the treatment of tuberculosis among its 9,000,000 policy holders is in the hands of the State Superintendent of Insurance Hotchkiss, of New York. After listening to arguments advanced in favor of the project by representatives of the Metropolitan, Supt. Hotchkiss said:

"As a measure of philanthropy I would unhesitatingly and cordially indorse this plan of warfare upon the White Plague, but I must only consider the legalities. I am in doubt whether the insurance company can legally buy real estate for this purpose. The law distinctly limits an insurance company, in the acquisition of real estate, to such as shall be requisite for its convenient accommodation in the transaction of business."

The Metropolitan's representatives presented elaborate briefs in favor of the legality of the proposal of the company,

and Mr. Hotchkiss will render a decision within the next two weeks.

Basing his estimate on the gradual increase of population for the last few decades the Chicago City Statistician, Francis Eastman, in the city manual for the current year issued July 29, affirms that Chicago will have a population of 5,000,000 in 1940.

Of the present population of 2,572,836 the report states that 699,554 are Americans or persons whose parents are not foreign born. Other nationalities are in the following order: Germans, 563,708; Irish, 240,560; Poles, 173,409; Swedes, 143,307; Russians, 123,238; Bohemians, 116,549. Thirty other foreign countries are represented in Chicago's cosmopolitan population, their number in no case rising above 100,000.

Believing that it is good business for insurance companies to prevent policyholders from becoming ill, President Rittenhouse, of the Provident Savings Life Insurance Company of New York has organized a bureau to give free medical examination and to distribute bulletins to all applicants enrolled on the Society's books. He is confident that this step will increase the Society's mortality savings by helping its beneficiaries to ward off disease or to discover it in time to check or to cure it.

The bulletins will deal with the best medical discoveries, with special reference to diseases classed as degenerative, as distinguished from those that are communicable. There will be no attempt by the bureau to treat applicants. That must be left to the family physician. Replies will be sent to all letters regarding the physical condition of a policy holder, in the hope that those inclined to neglect their health may appreciate the importance of consulting more frequently with their local practitioners.

Family industry is not without influence on the prosperous state of Belgium's commerce. A recent state report on this point shows that there are in Belgium about sixty thousand families, members of whom devote themselves to the manufacturing at home of lace, various parts of clothing, linen, ropes, etc. There are nearly twice as many women as men among this kind of workers. Regular tradesmen, such as carpenters, tailors, shoemakers, etc., are not included in this enumeration. There is a tendency to have all the members of each family thus working adopt the same kind of occupation. Frequently several members also have their own little farms or are employed in factories, or as servants or tradesmen. Generally speaking this family industry affords an easy means, especially where there are many children, to

increase the revenues while it has the advantage of fostering the family spirit, and does not expose the younger members to the dangers of factories. The bad results of child labor which six years ago forced the German government to pass stringent regulations, do not seem to exist in any extensive degree in happy Belgium.

The Canadian Government has officially announced the terms of an international agreement for the suppression of the white slave traffic. Almost all European governments are parties to the agreement, but the United States is not included among the signers. Each government undertakes to gather all information concerning the hiring of women and girls for immoral purposes in foreign places. It is also planned to keep strict watch, especially at the railway stations, ports of departure and during voyage, for the purpose of discovering the conductors of women and girls intended for misuse. The governments undertake, too, to provisionally place the victims of the traffic in institutions and as far as possible to send back to their own countries those who wish it. Finally the countries undertake to exercise prudent vigilance in regard to agencies employing women and girls for service in foreign countries.

Mr. T. W. Russell, Vice President of the Irish Board of Agriculture, lectured to the Tipperary Farmers' Association on July 3, on Ireland and Free Trade, in reply to a lecture on Tariff "Reform" recently delivered before that body by Lord Dunraven. He said Tariff "Reform" was not at all likely to be realized in our time, and it should be dismissed from practical politics. Restriction on the importation of Canadian cattle was a precarious foundation to build upon. Even a Protectionist Government would grant Canada preference as an exporter of cattle. A Free Trade Government, on the other hand, had always to meet the attacks from populous centres, where the people objected to prohibition. Mixed farming would be the salvation of Ireland. The Danes were an example to the Irish, and he trusted that Irish farmers would not wait for Utopian theories of Protection for the achievement of prosperity, which lay so largely in their own hands.

A marked increase in the number of deaths from cancer in New York State is reported by the State Department of Health. The total of deaths resulting from cancer last year was 6,554, the highest on record. Statistics already filed indicate that the fatal cases for the present year, 1909, will very probably outnumber this record of 1908.

PERSONAL

Rev. E. H. Brown, S.J., pastor of the Juneau Missions, in Southern Alaska, called the attention of the authorities in Rome to the zealous work of Mr. Leo McCormack, of Wrangell, Alaska, where for several years Mr. McCormack has kept together and instructed a class of over twenty-five children in Christian doctrine, and during the last two years, with the assistance of others, has nearly completed a fine new church. In answer to the communication Cardinal Merry del Val, Secretary of State to the Sovereign Pontiff, sent a gracious reply, in which he said: "I am glad to be able to inform you that the Holy Father has been pleased to award to Mr. McCormack the Cross 'Pro Ecclesia et Pontifice,' in recognition of his services to the Church in the Alaska mission.

At a conference between Sir Wilfrid Laurier, the Mayor of Ottawa and the Ottawa Improvement Commission, on July 21st, the Premier unfolded plans for the further beautification of the capital. They consist briefly in the conversion of what is known as Nepean Point into a park—a work which is already going on—and among other details the establishment of a broad plaza in which the Government will erect a statue of Thomas D'Arcy McGee, the Irish-Canadian statesman.

The Right Rev. Monsignor John Vaughan, who has been appointed Titular Bishop of Sebastopol and Assistant Bishop of Salford, England, belongs to the well-known Vaughan family of Courtfield, made illustrious in the Church by the lives of the new bishop's brothers, the late Cardinal Archbishop of Westminster, the late Archbishop of Sydney, the late Father Kenelm Vaughan, whose death was recently chronicled in AMERICA, and Father Bernard Vaughan, S.J., orator and social worker. Five of the bishop-elect's sisters became nuns of various orders, and two brothers remained in the world. Monsignor John Vaughan is the writer of many ascetical and devotional works which are deservedly popular. The Titular See of the new Bishop is not Sebastopol in the Crimea, but is a place in Cappadocia, Asia Minor.

On August 4th the Rev. Dr. A. A. Lambing, rector of St. James' Church, Wilkesburg, Pa., celebrated the fortieth anniversary of his ordination. He was born at Manorville, Pa., February 1, 1842. In addition to a number of polemical works Dr. Lambing is perhaps best known for his zeal in preserving Catholic historical data, his "History of the Catholic Church in the Diocese of Pittsburgh," "Centennial History of Allegheny County" and "Stan-

dard History of Pittsburg and Pennsylvania—Historical and Biographical," are compilations of special value among local chronicles.

The Pope has appointed Gerald Mark Borden, of New York, a Private Chamberlain of Cape and Sword.

The Rev. William Engelen, S.J., professor of science and philosophy in Sacred Heart College, Prairie du Chien, has been selected as head of the new Jesuit foundation at Tokio, Japan. He will leave at once for his new sphere of duty, and will be accompanied by two other American members of the Society of Jesus.

The aged Ex-Empress Eugenie of France, accompanied by Gen. Sir Thos. Kelly-Kenny, spent several days in Ireland last week. Her first act on landing at Kingstown was to attend Mass in St. Michael's Church. She was warmly received in Ireland not only because of her high character and sympathy for her many bereavements but also for her Irish blood. Her mother, Mary Manuela Kirkpatrick, Countess of Montijo, was the daughter of William Kirkpatrick, a Belfast merchant, who, emigrating in the end of the eighteenth century to the United States, where he represented several Belfast and Dublin houses, became an American citizen and later U. S. Consul to Malaga, Spain, where he married a Belgian lady named Grevigny. His two daughters married into the high nobility, the eldest becoming the mother of the future Empress of the French.

There is no foundation for the statement that an American lady is about to become vicereine of Ireland. The Earl of Granard, who married Miss Mills of New York, is a Catholic and therefore ineligible by British law to the lord-lieutenancy of Ireland. A bill to repeal this penal disability has recently passed the House of Commons, but will not advance further this session. However, a grand-daughter of Charles Carroll, of Carrollton, one of "the three graces," was vicereine of Ireland a century ago, as Marchioness of Wellesley. Marquis Wellesley was the brother of the Duke of Wellington.

—The Rev. Dr. Edward A. Mooney, who recently returned from the American College, Rome, where he was ordained, celebrated his first high Mass in St. Columba's Church, Youngstown, Ohio, his native parish, on July 24. He is the tenth priest who has come from this parish.

ECCLESIASTICAL NEWS

—The second of the week-end retreats for laymen was given at Fordham University, from July 30 to August 2. Twenty-five retreatants from New York, New Jersey, Pennsylvania and Connecticut attended.

The following committees have been formed: Organization, Hon. George F. Roesch, C. P. Davis, J. M. Tully, V. A. Cullen; Ways and Means, J. H. Fargis, G. S. Floyd-Jones, C. F. Schultz, E. J. Cornelis; Press, Thos. Woodlock, J. A. Tennant, S. H. Horgan; Spiritual Director, Rev. T. J. Shealy, S.J., 801 West 181st St., N. Y. City.

Retreats, commencing 5 P.M. on Fridays and closing 8 A.M. on Mondays, will be given at Fordham August 13, August 27, and September 3, and at Keyser Island on September 17, October 8, October 22.

It is announced in *The Downside Review* that a memorial is proposed in the Abbey Church of the Benedictines to Bishop Walmesley, O.S.B., the consecrator of Bishop Carroll, the first Bishop in the United States. A circular asking for subscriptions is got up in a very attractive style, giving many interesting particulars as well as portraits of Bishops Walmesley and Carroll, and of Cardinal Gibbons, Bishop Carroll's direct successor in the See of Baltimore. Bishop Walmesley played an important part during the troubles and disputes prior to the passing of the Catholic Relief Acts at the end of the eighteenth century.

—Bishop Canevin will be the celebrant and Bishop Maes, of Covington, Ky., will preach, at the solemn pontifical Mass with which the eighth national convention of the American Federation of Catholic Societies, will open at the Cathedral, Pittsburg, Penn., on August 8. The proceedings of the convention on August 9, 10 and 11, will take place in Carnegie Hall. At the reception and open meeting there the Hon. James F. Burke, M.C., will preside in carrying out this program:

Addresses of Welcome—Rt. Rev. Regis Canevin, Bishop of Pittsburg; Hon. William A. Magee, Mayor of Pittsburg; Hon. Edwin Stuart, Governor of Pennsylvania. Responses to Welcome—Hon. Edward Feeney, of Brooklyn, N. Y., National President of A. F. of C. S. Address—"Citizenship," by Walter George Smith, Esq., of Philadelphia, Pa. Brief Remarks—Archbishop S. G. Messmer, of Milwaukee; Archbishop W. H. O'Connell, Archbishop of Boston, and others.

A second mass meeting will be held in

Carnegie Hall, on the evening of August 10, when Thomas H. Cannon, of Chicago, will preside, and these addresses will be made: "Federation from a Layman's Standpoint," by Thomas B. Minahan, Esq., of Seattle, Wash; "The Apostolate of the the Laity," by Rt. Rev. James A. McFaul, Bishop of Trenton, N. J.; "Socialism," by Prof. J. C. Monaghan, of New York.

A pilgrimage to the shrine of Our Lady of Martyrs at Auriesville from Lake George, Whitehall, Glens Falls, Fort Edward and Saratoga Springs was made last Sunday, the pilgrims coming by special trains on the Delaware and Hudson and West Shore railroads. Several hundred Mohawk Valley people joined the pilgrims. The day was the 267th anniversary of the capture of Father Isaac Jogues of the Society of Jesus and his companions by the Indians, and the anniversary was commemorated with impressive services. The Very Rev. Dean James J. O'Brien of Sandy Hill was in charge. A band headed the procession to the hill of torture up which Father Jogues and his companions were obliged to run the gauntlet while the Indians in double file beat them with clubs. Dean O'Brien's choir chanted the "Stabat Mater" during the stations of the cross up the hill of prayer.

—Most Rev. Joseph Aversa, Apostolic Delegate to Cuba and Porto Rico, will celebrate Pontifical Mass at San Juan on August 12, the anniversary of the landing of Ponce de Leon, in connection with the formal installment in the cathedral of a crypt to hold the discoverer's remains.

In answer to an appeal from Bishop Jones a band of Sisters of Mercy from the community at Buffalo, N. Y., will leave here on August 21, to establish schools and take up the other local charitable work necessary in a convent which they will locate at Arecibo, Porto Rico. The need is very great there, for the Protestant evangelizers have been most active in their efforts to capture the children on the island. Bishop Colton of Buffalo and Archbishop Quigley of Chicago have given the Sisters of Mercy much encouragement in the establishment of this new foundation. Several postulants for admission into the ranks of the workers have offered themselves but many more are required, in fact help of every kind, moral, material and financial is in urgent demand.

—When the Pope received the Very Rev. Thomas J. Shahan, rector of the Catholic University, Washington, in farewell audience, on July 14, his Holiness discussed at length the affairs of the Uni-

versity, its past achievements and great future. Then his Holiness gave Dr. Shahan an autograph letter in which he bestows the highest encomiums on him, conferring on him at the same time the title of Monsignor. Mgr. Shahan left Rome on the following day accompanied by the Right Rev. Mgr. McGoldrick, of the diocese of Brooklyn, and the Rev. Dr. Pace, Professor of the University of Washington.

—Archbishop Glennon of St. Louis has established a Catholic Free Library, taking for its foundation 8,000 volumes left him by the late Professor George Wright. He has asked for further contributions, with a view to making the library permanent. It is the intention to have the library, which is located at the southwest corner of Sixth and Olive streets, place the very best literature in the hands of the Catholic reading public of St. Louis.

Archbishop Farley of New York, has appointed Rev. John P. Chidwick, formerly chaplain of the battle-ship "Maine," to be head of St. Joseph's Theological Seminary at Dunwoodie.

—Bishop James Duhig, of Rockhampton, Australia, who is the youngest member of the Episcopate, paid his official visit to the Pope in July, and in the course of his audience remarked that he had been born in Ireland, and that nearly all the Catholics scattered over his immense diocese, which covers an area of 350,000 square miles, are of Irish birth or blood. On hearing this the Pope made use of the following words: "I am well aware of the constant fidelity of the Irish people to the See of Peter. And I well know the great share they have had in building up the Catholic Church in Australia and in the United States of America." Bishop Duhig is now visiting his relatives in Limerick, Ireland, his birth place, and will arrive in New York next month en route to Australia. He will remain in the United States several weeks.

—The consecration of the Rt. Rev. George W. Mundelein, D.D., as Auxiliary Bishop of Brooklyn's diocese and titular Bishop of Loryma, will take place on September 21. Bishop McDonnell will officiate in St. James' Pro-Cathedral.

—The Archdiocese of Ottawa has received from the estate of the late Edward McCardle, of St. Catharines, \$5,000 for the establishment of a bursary or scholarship for young men desiring to study for the priesthood. The deceased left considerable sums to other Catholic charities.

—At many of our Catholic colleges and schools students are given opportunity for

spiritual retreats. In similar institutions in Germany this is practically impossible. But many German students devote a few days of their vacations to this purpose. About the middle of July notices are published in almost all German Catholic papers and periodicals, especially in those written for students, inviting them to join in spiritual retreats. Boarding schools, petits séminaires, the quarters of journeymen's societies are utilized for the exercises. For boarding and lodging a nominal charge is made. The number of retreatants is increasing year after year. As in Belgium, retreats are systematically given to workingmen also. An entirely new departure is the retreats for the young men who join the army, which has at once found favor with the priests and parents of the recruits.

The Annual Convention of the United German Catholic Societies of Texas opened at Hallettsville July 26, where they were welcomed by the Mayor. J. G. Buckholdt is president of the Staatsverbund, and Rev. A. Heckman, of Castroville, Spiritual Director.

—The Vincentian Fathers have established a seashore camp for boys at Ocean City, N. J. It is divided into three departments. The first, called Camp Enterprise, is for young men of 18 years of age and over. The second, the College Camp, is for youths between the ages of 15 and 18. The third, Camp St. Vincent, is for school-boys between 11 and 15.

—On the official pay-roll of the United States there are ninety-two clergymen who receive in salaries from \$200 to \$4,000 a year. All bear the title of "chaplain." Sixty-two belong to the army, twenty-four to the navy, four to the federal penitentiaries and two to Congress. Twenty-one of these are Catholics. The law makes no distinction as to faith. They are all simply "chaplains." In 1907 there were five army chaplains appointed and in 1908 there were eight, while this year so far there have been three, the last being Father John Rivera, a Porto Rican priest, who will look after the welfare of our Porto Rican troops. In the war department is kept a register wherein applicants for chaplaincies enter their names, and from this, as vacancies occur, the president selects the names of those who may be examined. To be eligible each candidate must prove that he is under forty years of age, a citizen of the United States and an ordained minister in good standing. At each of the federal penitentiaries at Atlanta and Fort Leavenworth, there are two chaplains, one a Protestant and the other a Catholic.

SCIENCE

It is stated in the *Stonyhurst Magazine* that through the offices of Professor John Milne, F.R.S., the Antarctic Committee of the Royal Geographical Society has very kindly made a permanent loan to the observatory of the seismograph which was used in the National Antarctic Expedition in H.M.S. "Discovery," under Captain R. F. Scott, R.N., in 1904.

This instrument being constructed of non-magnetic materials has been erected in the magnetic chamber of the observatory. The instrument has been thoroughly overhauled by Mr. R. W. Munro, mechanical engineer, and a new type of recording drum substituted for the original recording apparatus, which gives a much more open scale upon the photographic diagrams obtained.

The primary object in Milne's horizontal pendulum is to record the far travelled tremors of large earthquakes, and hence to obtain the velocities with which the motion is propagated round, and possibly through the earth. This instrument will also be useful for comparison of its indications with certain classes of tremors now and then detected on the delicately suspended magnetic instruments.

Experiments are being made with the currents of Hell Gate which sweeps around Hallett's Point at the East River entrance to the Sound, with a velocity of from five to eight miles an hour at different stages of the tides. The purpose of the experiments which have been conducted for weeks now, is to determine the practicability of the utilization of this tremendous water power. Much secrecy attends the work and the instruments used are jealously guarded.

It is understood that the experimenters believe that power sufficient to run electric light plants for the entire city of New York can be gathered from the waters that sweep through the Gate. The instruments used are designed to determine the velocity of the currents, the feasibility of utilizing the water power at any point and the amount of horse power available.

Electrical waves from the wireless plant at the Brooklyn Navy Yard are causing trouble to the employees at that naval station. For some yet undiscovered reason the wireless messages disturb the telephone service, and when the wireless plant is in operation, telephonic communication becomes practically impossible.

Dr. Henrique Beaurepaire de Aragás and Dr. Browazek are reported to have discovered the smallpox microbe at the Oswaldo Cruz Institute, Rio Janeiro, Brazil.

OBITUARY

James H. Dormer, an old and well-known Catholic resident of Buffalo, N. Y., died there on July 20. He was one of the principal promoters of the Catholic Congresses of 1899, Baltimore, and 1893, Chicago. He was also one of the board of directors of the Catholic Colonization Association from the beginning of that movement to the end. Always active and zealous in the temperance cause in his own city, he likewise labored strenuously in the municipal reform movement. He was the initiator of the movement set on foot for a statue to Father Marquette at the island of Mackinac, a project which is now certain to be carried out through the bequest of the late Hon. Peter White, who supplemented the insufficient subscriptions with a sum that will meet the cost of the pedestal and figure.

John R. Hellenthal, one of the best known and successful business men of Columbus, Ohio, as well as one of its leading German Catholic citizens, died there on July 28, at 63 years of age. Born in Bavaria he came to this country at the age of 14, and lived in Columbus ever since.

LETTERS TO THE EDITOR.

To the Editor of AMERICA:

In the Manchester, England, *Guardian* of July 21, I find the following interesting note concerning the absolution in *extremis* given recently to the late Father George Tyrrell. The paper says:

The statement in our yesterday's issue in reference to the death of Father Tyrrell, that "every priest has power to absolve a person in *articulo mortis* from all ecclesiastical censures" may be amplified. By Catholic doctrine not only has every Catholic priest this power (in the absence, of course, of a priest with full power to deal with the case, which might be one reserved to a bishop or to the Pope himself), but even a "schismatical," "heretical," or apostate priest might exercise it if a Roman Catholic priest could not be got. This would include priests of the Greek and other Eastern churches or of the Jansenists of Holland, whose orders are recognized by Rome, or an excommunicated priest.

A story current in Ireland some years ago illustrates this latter point. John Butler, twelfth Baron Dunboyne, was the Catholic Bishop of Cork. According to G. E. C.'s Complete Peerage, "this See he resigned 13th December, 1786, soon after he succeeded to the right of peerage, demanding at the same time a dispensation to marry. This being refused by Pope Pius VII, he be-

came a Protestant, his recantation being read at Clonmel August 19th, 1787. He married in 1787, at the age of nearly 70,—, daughter of — Theobald. He died —, aged about 80, having reverted to his former faith, devising the Dunboyne estate for the purpose of the education of the Irish Roman Catholics to Maynooth College." While he was a Protestant, so the story goes, Lord Dunboyne was once being driven by his coachman—a Catholic—along a long, lonely road, far away from any village. The man was suddenly taken seriously ill. Both he and his master believed that he was at death's door. The bishop, forgetting his Protestantism, besought the man to make his confession so that he might absolve him. The coachman stubbornly refused on the ground that he was an apostate. The former bishop assured him that even an apostate in time of such dire necessity had full power given him by the Church to grant absolution. But the man died unshriven, saying he would rather trust to the mercy of God than receive absolution at the hands of a renegade. The bishop's horror at the man dying without absolution, when a priest was at hand, was so great that he forthwith became reconciled to the Catholic Church."

The story thus told by the *Manchester Guardian* also recalls a famous historical case on this side of the Atlantic, some of the details of which have a curious parallel interest. Charles Henry Wharton, a native of Maryland and a relative of Archbishop Carroll was a member of the Society of Jesus when it was dissolved by the Pope. He was then acting as chaplain to a congregation in Worcester, England. In 1783 he resigned and returned to Maryland where he did not, however, attempt to exercise any of the offices of his priesthood. The following year the little Catholic community was shocked and mortified to find in circulation a skilfully written pamphlet by Wharton, printed in Philadelphia, in which he attacked the Church and announced his abandonment of the Faith. The title was "A Letter to the Roman Catholics of the City of Worcester from the late Chaplain of that Society stating the motives which induced him to relinquish their Communion and become a member of the Protestant Church."

The pamphlet at once drew a reply from the then Father John Carroll: "An Address to the Roman Catholics of the United States of America by a Catholic Clergyman." It was printed at Annapolis, 1784, making a volume of 116 pages, and in addition to being a splendid refutation of Wharton's sophistries it had the distinction of being the first Catholic

book written by a native and printed in the United States. The subsequent literature of the Wharton controversy makes a long list in our *Americana*. Wharton then went to Burlington, N. J., where he became pastor of St. Mary's Episcopal Church, which office he held for thirty-five years. He died there in his 86th year and was married twice.

During his stay in Burlington an Irish girl, a Catholic employed as a domestic in his household was taken sick and died. She cried for a priest, but there was none nearer than Philadelphia and no time to send there for one; so, when she was near the end Wharton came to her and said: "Although I am a Protestant minister I am still a Catholic priest and can give absolution in your case." The girl accepted his ministrations, made a confession and he gave her absolution. This story is related by one of his friends, and the Episcopalian Bishop White in his memoirs of Wharton tells that, although controverting the doctrines of the Church, he never spoke harshly or allowed anyone to do so in his hearing, of his former Jesuit brethren.

T. F. M.

To the Editor of AMERICA:

Is it practical to show up Vignaud (First Secretary of American Embassy, Paris), who wrote about Columbus' birth, and in a whole volume on the subject says in conclusion: "When speaking of his family Columbus had never uttered a word of truth?" I am quoting this from memory but the copy of that book is in Tulane University Library, in this city, and I saw it a few days ago; and in the front is pinned an extract from the *N. Y. Tribune*, of March 23, 1904, headed thus, "Columbus the Fraud," and goes on to give a letter addressed to Whitelaw Ried from the author. The book is in French and is concerning the year of Columbus' birth.

Henry O. Bisset, Major U.S.M.C., retired.
New Orleans, La.

To the Editor of AMERICA:

I have read with great interest in your issue of July 14, an account of the first retreat for laymen held in New York. There is no doubt that these retreats are bound to do an untold amount of good among Catholics. Would it be amiss then to make the suggestion that this work be also taken up in the Middle West, for instance, in Chicago or St. Louis, so that the movement may spread over the country, and the largest possible number of men be benefited by it?

J. B. Culemans.

Moline, Ill., July 12.

To the Editor of AMERICA:

It may interest many readers of AMERICA to know that a House of Retreats is in operation near Cleveland, at St. Stanislaus', Brooklyn, Ohio, in charge of the Jesuit Fathers. One of these retreats for men will open on the evening of August 5th, 8 P. M. and end Sunday, August 8th. The days of the week are chosen in such a way as to entail the smallest loss of working time. Thus, while the material loss for the workingman is reduced to a minimum, the gain for his immortal soul is incomparable.

I am sure if a man has once made such a retreat, he will not easily miss it the next year. St. Stanislaus' House of Retreats is ideally situated in the country, charmingly secluded, with extensive grounds and beautiful groves. Three days of spiritual rest in such a place cannot be but beneficial even for the body, and for many would be the best medicine both for body and soul. The Right Rev. Bishop of Columbus, rightly valuing this ideal spot of spiritual invigoration, ordered two courses of retreats to be given here to the priests of his diocese. The Rev. Theod. Van Rossum, S.J., is in charge of St. Stanislaus' House of Retreats.

J. B. K.

Cleveland, July 28.

PLATFORM AND PULPIT

In a pastoral letter dated July 25, and commending to his flock the great Catholic Truth Society meeting to be held in Manchester in September, Bishop Casartelli calls attention to the two main ideas which underlay the formation of the Society. The first of these was that "the greatest enemy of the Catholic Church and of her activity in these parts is ignorance—not so much malice or ill-will as ignorance—that is to say, ignorance, or at least deficient knowledge on the part of our own people with regard to the Church's teachings, but more particularly of her history; ignorance, and in the majority of cases inculpable or invincible ignorance on the part of those outside the Catholic Church of all concerning her doctrine, her constitution, her history."

The second fundamental idea was that of the incalculable power of the press, and especially of cheap literature, at the present day, a power which penetrates and permeates the whole of society to a degree never before known. Catholics themselves require instruction not merely in the ordinary doctrines of their religion, in which, thank God, they are as a rule well-grounded during their elementary education, but special information to enable them to meet the many difficulties raised by the dangerous and misleading theories disseminated by materialistic and socialistic writings, as well as by false historical state-

ments concerning the Church and Christianity at large. On the other hand, nobody who has not had some experience of the mental attitude of some of our separated brethren, would believe what an extraordinary amount of the most surprising ignorance and misunderstanding of the Church's teaching and practice prevail even among those who are considered fairly educated. And no wonder; we must not forget that they have been brought up on a tradition of misrepresentation and falsified history more than three centuries old.

CORRESPONDENTS' QUERIES

A. H., Brooklyn.—You will find a satisfactory exposition of the question of evolution in the article of Father Wassmann, S.J., and Muckermann, S.J., under that title in "The Catholic Encyclopedia," Vol. V. The copious bibliography added to it will give you directions for further and more detailed study if you desire to pursue the subject at greater length. Father Wassmann's "The Problem of Evolution" has been published in English by Herder of St. Louis.

John F., New York.—In "The Catholic Encyclopedia," Vol. IV, a very copious bibliography is given by Edward G. Gardner with his article on Dante. He is one of the recognized authorities on the subject, and his list is both comprehensive and up-to-date.

WHAT IS SAID OF AMERICA

Please accept my good wishes for the success of the new weekly review, AMERICA. May it reach millions of our countrymen—reach their understanding, move their wills, and gain their souls. We Catholics seem to be solicitous chiefly about the things of this world whilst our souls are perishing for the lack of that bread which God has given us to dispense. Now comes a new force in the direction of missionary endeavor. You may have my service in the Far East, and I will consider it an honor to be asked.—*The Most Rev. J. J. Harty, Archbishop of Manila.*

Permit me to tell you how pleased I am with your great Catholic weekly, AMERICA. It is a paper that should be read by every Catholic man and woman in the land, for it will keep them abreast of the times and make them the better informed in their Faith and the more enlightened in their patriotism.—*The Right Rev. Charles H. Colton, Bishop of Buffalo.*

Let me congratulate you upon the ever increasing excellence of the best edited paper that comes to our exchange table.—*Editor of the "Lamp."*

Since the Announcement of the publication of

AMERICA: A Catholic Review of the Week

two additional members have been
appointed on the Staff of Editors:

The Rev. Henry J. Swift, S.J., of Las Vegas, New Mexico

The Rev. Joseph J. Williams, S.J., late of Boston College

In place of the two original members

The Rev. Dominic Giacobbi and The Rev. F. S. Betten

who were appointed for the task of organization,

The Rev. Henry Woods, S.J., late of San Francisco

The Rev. James J. Daly, S.J., of St. Xavier's College, Cincinnati

have been named as permanent members.

The staff therefore now consists of the following priests of the Society of Jesus:

JOHN J. WYNNE

HENRY WOODS

HENRY J. SWIFT

LEWIS DRUMMOND

MICHAEL J. O'CONNOR

JAMES J. DALY

MICHAEL KENNY

EDWARD SPILLANE

JOSEPH J. WILLIAMS

Volume II of AMERICA will begin with No. 27, to appear on October 16. With the appearance of this new volume we intend to bring the Review before the attention of every Catholic in the United States. It is no small task and we need the assistance of every subscriber.

Letter after letter has come to us voicing the sentiment that now at last Catholics in the United States have a general representative organ. Now, then, it is time to put an end forever to the taunt that Catholics will not support a worthy Catholic periodical.

Of every subscriber, therefore, we make the request: Send us a list of your friends, many or few, who will be likely to subscribe for AMERICA.

Use your influence to have it taken for the public library, the school, the sodality, council, or other places or societies, in which you are interested.

With your assistance AMERICA can accomplish wonders for the cause of religion and good citizenship.

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